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The
CHRISTIAN CENTURY

Published Weekly

The Centurion
By John Haynes Holmes

Catholicism and the Press
By Harold E. Fey

A Brand-New Crime
By Oswald Garrison Villard

A Regrettable Action
An Editorial

Bourgeois Protestantism
An Editorial

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In This Issue

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The CHRISTIAN CENTURY

December 13, 1944

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Contents

Editorial
- Editorial Paragraphs 1435
- Bourgeois Protestantism 1438
- A Regrettable Action 1439

Quintus Quiz: Latin Tags 1441

Contributed Articles
- Catholicism and the Press, (third in the series on Can Catholicism Win America?) by Harold E. Fey 1442
- A Brand-New Crime, by Oswald Garrison Villard 1444
- The Centurion, by John Haynes Holmes 1446

Books
- The Social Gospel of Walter Rauschenbusch and Its Relation to Religious Education, by Vernon Parker Bodein 1148
- Books in Brief 1449
- Books Received 1449

Correspondence 1450

News of the Christian World
- Council Approves New World Plan 1452
- Correspondence from Mexico 1452
- Correspondence from Philadelphia 1454
- Correspondence from England 1454
- Correspondence from Chicago 1456
- Correspondence from South Africa 1457
- Correspondence from Alabama 1458
- Sunday Schools Decline 1458
- Correspondence from New York 1459
- Correspondence from New Zealand 1460
- Correspondence from British Columbia 1462

Current Feature Films 1463

Calendar of Coming Events

Dec. 17. Chicago Sunday Evening Club; Ganse Little, speaker.

Dec. 17. Ford Hall Forum, Boston; Wing-Tsit Chan, speaker.

Dec. 17. Community Church, Boston; Herbert Gezork, speaker.

Dec. 17. Charles Street Forum, Boston; Frederick J. Libby and Daniel Needham, speakers.

Dec. 21. St. Thomas' Day.

Dec. 24. Community Church, Boston; Harry F. Ward, speaker.

Dec. 24. Ford Hall Forum, Boston; Paul Hagen, speaker.

Dec. 25. Christmas.

Dec. 26. Fast of Tebet.

Dec. 26. St. Stephen's Day.

Dec. 28. Holy Innocents Day.

Dec. 28-30. Christian Unity Conference, Washington, D. C.

Dec. 29. American Society of Church History and American Historical Association, Chicago.

Dec. 31. Ford Hall Forum, Boston; Harry A. Overstreet and Bonaro Overstreet, speakers.

Jan. 5-8. Annual Meeting, Foreign Missions Conference of North America, Toronto, Can.

Jan. 6. Epiphany.

Jan. 7. Ford Hall Forum, Boston; Maurice Hindus, speaker.

Jan. 7-14. Universal Week of Prayer.

Jan. 8-12. Annual Meeting, Home Missions Council of North America, Atlantic City, N. J.

Jan. 14. Ford Hall Forum, Boston; Max Lerner, speaker.

Jan. 14. Second Congregational Church Forum, Waterbury, Conn.; Walter H. Judd, speaker.

Jan. 16-19. Study Conference, Commission on a Just and Durable Peace, Cleveland, O.

Jan. 28. Ford Hall Forum, Boston; Ray Josephs, speaker.

Feb. 2. Candlemas.

Feb. 5. International Council of Religious Education, Columbus, O.

Feb. 11. Race Relations Day.

Feb. 12. Fellowship Forum, Philadelphia; Scott Nearing, speaker.

Feb. 18. Day of Prayer for Students.

Feb. 18. Ford Hall Forum, Boston; Erika Mann, speaker.

Feb. 18-25. Brotherhood Week.

Feb. 25. Ford Hall Forum, Boston; Luigi G. Ligutti, speaker.

Mar. 4. Ford Hall Forum, Boston; John Haynes Holmes, speaker.

Mar. 12. Fellowship Forum, Philadelphia; A. Philip Randolph, speaker.

Mar. 25. Annunciation.

Apr. 1. Ford Hall Forum, Boston; Jerome Davis, speaker.

May 23. General Assembly, United Presbyterian Church, Dayton, O.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, DECEMBER 13, 1944 NUMBER 50

EDITORIAL

APPREHENSION is reported to have been created throughout liberated Europe by the statement issued by Mr. Stettinius in extricating the United States from the Polish boundaries dispute. On the eve of assuming his new post as secretary of state, Mr. Stettinius announced that "the specific question of the guarantee of the Polish frontier by this government was not and could not have been at issue [in the fall of the Mikolajczwk cabinet] since this government's traditional policy of not guaranteeing specific frontiers in Europe is well known." Now the French and other Europeans are said to be asking how, if this is as fixed an American policy as Mr. Stettinius states, the United States can act as a full-fledged member of the Dumbarton Oaks league. For what is that league, as at present proposed, except a body to guarantee the decisions, frontier and other, reached by the war? One shortcoming in the present form of the Dumbarton Oaks charter is its lack of provision for peaceful, gradual change of such war decisions. That is why the Roman Catholic bishops, in their recent pronouncement, demanded that the charter "must provide for the revision of treaties in the interest of justice." On the surface these two things—the Stettinius statement and the drive of the American government to establish the Dumbarton Oaks league with its guarantee of war-born boundaries—do not fit together. One can hardly blame Europeans, therefore, for being puzzled.

American Policy Puzzles Europe

Mounting Concern for Postwar Europe

GREAT as is this discrepancy between what Mr. Stettinius says is "traditional" American policy and the plans for Europe's future which our government is pushing, there should be no difficulty in understanding why the new secretary of state said what he did. It is a fact that the American people are growing more and more concerned about the political drift in Europe, and as they grow concerned their caution mounts against being caught in the middle of a postwar power politics struggle. Poland seems to them just one warning among many, but it is a warning of prime importance. Americans do not pretend to know all that has been going on in the fierce behind-the-scenes struggle for future position in Poland. But they can see what the outcome is going to be. Whatever Polish state survives the war will be one whose territories, resources and government exist by approval of Soviet Russia. What Russia gives, Russia—if it retains its power—can take away. It is this obvious fact that made the Polish government-in-exile seek some sort of American guarantee of the frontiers which Russia is now offering. But the United States could not give such a guarantee without risking future trouble with Russia. This neither the American people nor their government are prepared to chance. Therefore, this government has come forward with the Stettinius doctrine, which is meant to limit the responsibility which the United States will assume, either in or out of a Dumbarton Oaks league.

Churchill Policy Adds to American Misgivings

RECENT DEVELOPMENTS in Poland, however, by no means constitute the sole source of American misgivings as to what is ahead in postwar Europe. Within the past two or three weeks it has begun to look as though British influence on the Continent is to be thrown almost everywhere into the conservative end of the scales. And the American people are by no means convinced that this represents either a wise or a peace-promoting policy. Consider, for example, what has happened in Italy. There, after the fall of the Bonomi cabinet referred to in these columns last week, the British have acted as though they had established a sphere of influence which not only gives them the right to veto Italian wishes concerning the formation of a new government but also to maintain the whole institution of monarchy in the face of the Italian popular will. In many respects, the action of Great Britain in vetoing the selection of Count Sforza as premier of a new Italian government has done more to arouse American fears lest this country become involved in backing up a reactionary European policy than anything that

has happened since the United States entered the war. To be sure, Foreign Secretary Eden has denied to Parliament that the British government vetoed Count Sforza as Italian premier. But the very denial was couched in such terms as to add to Italian resentment. Bonomi, the former premier, has declared that Mr. Eden's charges against Sforza, on the ground that he had conspired against the Bonomi cabinet, were unfounded. In fact, about the only British charge which seems to stand up is that Sforza is opposed to a continuation of the monarchy —and matters have certainly taken an ironic turn if the Allies now discover that they have been fighting in Italy to shore up the tottering House of Savoy! But the Italian people believe that when the British representative told their government that Sforza "would not be a happy choice," that was equivalent to a British veto; that it was a veto to which Italy had no alternative but to bow; and that it was intended to establish Italy's postwar status as a British puppet. The success which Britain has scored today in heading off access to office by such a mild liberal as Count Sforza only makes more likely greater trouble tomorrow.

Greece and Belgium Near Civil War

GREECE and Belgium are similarly supplying the United States with warnings against what may be involved in backing British policy on the Continent. In both, British influence is being exerted in behalf of conservative governments and against a rising tide of popular revolt. Essentially, the situation in Greece and Belgium does not differ much. In both, expulsion of the Germans has brought back conservative governments, whose most conspicuous support has come from British armies. In both, the "resistance" forces which operated as guerrillas and underground saboteurs against the nazis have now been ordered to give up their arms, and in both, the British army authorities have exerted every effort to see that these orders are carried into effect. But in both, the disarmament orders have not been enforced, and the tragic events in Brussels and Athens indicate that they cannot be without civil war. If civil war breaks out, the British will be found supporting conservative governments which can endure only as long as there are British bayonets to uphold them. And, as Metternich observed long ago, you can do almost anything with bayonets—except to sit on them! Do such developments therefore mean, the American people are asking, that if the United States goes on cooperating with Mr. Churchill's policy it will presently find itself committed to "stabilizing" Europe on a basis which the liberal and democratic elements in European life will repudiate and seek to undermine? Such an outcome would seem to most Americans such a tragic betrayal of American ideals and the American spirit that they have welcomed the Stettinius statement. If postwar Europe is to be divided between a communist-led bloc formed and manipulated by Stalin and a conservative, even monarchical, bloc formed and manipulated by Churchill, then the last thing that Americans will approve will be action by their government which would guarantee the stability of any such inherently unstable order or would constitute intervention to weight the balance of power toward one bloc or the other.

Britain's Labor Party an Old Man's Party

MANY Americans who view with misgiving the current course of British policy in Europe seek reassurance in hope of a Labor triumph after the war. Mr. Churchill, they remind themselves, is past seventy and can hardly hope to retain office long after Germany and Japan have surrendered. Then the Labor party will have its chance, and if it wins in a general election there will be a reorientation of British relations with the rest of Europe. But it is by no means sure that a Labor triumph, if achieved, would bring much change in British policy. For one reason, the Labor party has become too old, too cautious, too tradition-bound to hold out much prospect for drastic change. A writer in the *New Statesman* of London, contrasting the age of attendants at recent conventions of the Labor and Communist parties in England, is brutally frank. Says he: "If any of the Labor leaders could have so far forgotten the bitterness of the past as to drop in to have a look at the [Communist] conference, I think they would have been astonished at the contrast between the Communist delegates—average age thirty-three—and the sea of gray heads at recent Labor conferences." Some time ago we pointed out that the age of Labor members of Parliament now averages almost twenty years above that of Conservative members. It is not true, of course, that age is always against change and youth always liberal in outlook and action. But there is enough basis for generalization so that it would be an optimist indeed who would expect England's aging Labor party, if it should displace Churchill, to depart very far from Churchill's foreign policy.

Soong Succeeds Kung In China Shake-Up

A FURTHER SHIFT in the Chinese government has made T. V. Soong acting vice-premier in succession to his brother-in-law, H. H. Kung. Dr. Kung, who has been in this country since the Bretton Woods conference, was recently relieved of his duties as finance minister. The latest move therefore adds the direction of civic affairs in China to Soong's responsibilities as foreign minister. This places next to Marshal Chiang in influence a man who has shown marked administrative abilities as well as a good understanding of China's position as a world power. He has an extensive knowledge of America and is generally rated as liberal or even radical in his sympathies. It is not beyond possibility that he may be able to bridge the hitherto unbridgeable chasm between the Chinese communists and the Chungking government. At the very least it may be expected that he will smooth the path of Chinese-American cooperation in the prosecution of the war against Japan. It is high time. Japanese armies are now making steady progress westward. Their obvious intention is to neutralize all the American air

bases in southwest China and to sever the Chinese connection with the Burma and Ledo roads. If they succeed, as they now appear likely to do, the Asiatic war will be indefinitely prolonged and China will be virtually eliminated as a serious factor in the struggle. Meanwhile, the *London Daily Mail* contributes its aid to a hard-pressed ally by publishing a story that Marshal and Madame Chiang Kai-shek have separated after an open disagreement and that she may make her home in Florida. The Associated Press checked in Chungking and learned from a source close to Marshal Chiang that this tale is a "malicious and mendacious" distortion. The tea party at which the disagreement was supposed to have come into the open was in fact a tea party held in Chungking on July 5 "deliberately arranged by the generalissimo and his wife to stop gossip about them." It was revealed that they were fully aware of the ugly rumors which were in circulation, that they categorically denied they had any foundation and attributed them to enemy propaganda. But the Chinese scarcely expected that it would be their allies who would publish such defamation.

Beware Another Wave Of Corruption

THE DEATH of Albert B. Fall, who was one of New Mexico's first senators and then President Harding's secretary of the interior, is a melancholy reminder of the danger of moral breakdown in political life during a post-war period. Teapot Dome was not an isolated incident, though it was the most conspicuous and malodorous of its kind, and the names of Doheny, Sinclair and Daugherty have an unfavorable connotation along with the name of Fall. These men (except Fall) were not found guilty of any criminal acts, and Fall always claimed that history would ultimately prove him innocent. His vindication may fairly be left to history, without prejudice. But, personalities aside, it is demonstrable that the ethics of public service sank to a very low level in the period immediately following the First World War. This was true also of the decade following the end of the Civil War. In both cases men were tempted by the opportunity for large personal profits through the manipulation of the resources and powers of government; and in both cases it was proved that enthusiastic patriotism developed under the stress of war does not automatically carry over to insure disinterested, or even honest, public service in times of peace. We shall soon be entering a similar time of trial. The temptation, in the form of financial advantage, will be vastly greater than ever before. It is estimated that there will be about one hundred billion dollars' worth of government property to be disposed of. It will be marvelous if there are not acquisitive persons strategically placed who will consider this a public domain to be exploited in their private interest. While this gigantic amount of material, including real estate, factory buildings and equipment and almost every conceivable commodity from tanks to lipstick, affords the most obvious and concrete temptation, the whole area of reconversion from wartime to peacetime industry and of planning and regulating foreign and domestic trade is a field in which there must be the utmost care to prevent the subversion of the public interest for private gain by devious methods. What is needed above all is to be on guard against a moral breakdown in politics and business.

The A.F. of L. Sticks to Jimcrow Policy

A. PHILIP RANDOLPH, head of the Brotherhood of Sleeping Car Porters, made his annual attempt at this year's convention of the American Federation of Labor to induce that body to repudiate racial segregation among its unions, and met his annual defeat. But Mr. Randolph's effort was couched in more exigent terms this year than ever before. And the refusal of the white unions to take down the racial bars was more pronounced, and more bitterly expressed, than ever before. The resolution which Mr. Randolph failed to get the A.F. of L. to adopt would have abolished the "auxiliary" unions which he charged that some of the largest unions—he specified the Boilermakers, the Machinists and the Electrical Workers—have set up in order to provide segregated quarters for Negro workers in those trades. This is a system, Mr. Randolph charged, by which "first class membership is given to white workers and second class membership to Negroes." It may be objected that the churches are hardly in a position to comment adversely since they practice much the same segregation that the A.F. of L. practices. But even as we believe that the churches should adopt another policy, so we believe that if the A.F. of L. insists on retaining racial segregation the result will be, in the not distant future, that Negro labor will pass almost *en masse* into the C.I.O. The C.I.O. has its own difficulties with the color problem, as the street car strike in Philadelphia last summer showed. But the C.I.O. is making an honest effort to root racial discrimination out of the American labor movement. And the A.F. of L. cannot remain on the other side of that issue without soon losing the support of all colored Americans.

Britain Surveys Cost of Second World War

IMMEDIATELY following President Roosevelt's announcement that lend-lease is a war measure which should end with the termination of hostilities came the British white paper on what the conflict has cost our ally in five years. Many of the figures contained in this statistical summary have not previously been made public. They reveal that 22,000,000 British men and women out of a total population of 47,000,000 have been mobilized for war. Five million are in the armed services. The casualties, which total 733,030, include 135,115 civilians killed and wounded. One British house in three has been damaged and one in 30 destroyed. Two-thirds of the tonnage of ships with which Britain began the war has been sunk but new building and replacements from America have restored the total tonnage to about three-fourths of the prewar level. To finance her extraordinary war effort, which Brendan Bracken, minister of information, claimed "is greater than that of any other belligerent,

including Russia," Britain has "sacrificed most of her Victorian inheritance," according to Mr. Bracken. Her gold reserves in the United States were largely exhausted before the beginning of lend-lease. India, instead of being a debtor, has now become a creditor to London. Canada has also extended lend-lease aid, but the other dominions have not. Overseas assets of more than four billion dollars have been liquidated and a debt of another billion created. Meanwhile the people of Great Britain have paid more than fifteen billion in direct income taxes and have absorbed nineteen billion more in bonds. Their consumption of butter, eggs, meat and such foods has been cut by half. Clothing purchases have been reduced by half. These are impressive figures. They reveal "the possibilities inherent in the magnificent machinery of a modern industrial economy," as the *New York Herald Tribune* observed. Possibilities—of what?

Bourgeois Protestantism

A LETTER written by Professor John C. Bennett, appearing in our correspondence department, directs renewed attention to a serious weakness in American Protestantism. This weakness arises from the fact that Protestant churches in general represent a class constituency, the so-called middle class. The industrial manual workers, who constitute the largest single economic bloc in our society, do not, by and large, belong to Protestant churches. The stake of the industrial workers in the economic status quo is intangible, and their increasing solidarity in demanding justice at the hands of society appears as a threat to the privileged position of that stratum of the community in which Protestantism is strong. (An exception should be noted in the case of certain peripheral sects stemming from Protestantism which, in many industrial centers, have successfully appealed to the proletarian community. But these groups do not in general cooperate with organized Protestant churches.)

Protestantism, it must be admitted, is largely a bourgeois church, though this fact can be, and usually is, stated in a fashion that is not fully just to Protestantism. Over many years, The Christian Century has taken repeated occasion to point out the too narrow social base on which our churches rest, to deplore it, to suggest some reasons for it and to urge upon the conscience of the churches the paramount necessity of remedying a condition which betrays something radically unchristian in their organization and programs. Certainly a church whose gospel is primarily addressed to the poor, the oppressed, the unfavored and the insecure should be profoundly disquieted when it finds that its appeal meets a response predominantly among those who are affluent, free, privileged and comfortably secure as compared with the laboring masses of the community.

It is not our purpose at this time to examine this problem, than which, however, none is more urgent. At the moment we are concerned with the inferences which Dr. Bennett draws from this situation. He raises the question as to what are the political effects upon national policy of what we have often called a bourgeois Protestantism. His observations and questions are confined to the recent election, and he points out that "the support of Mr. Roosevelt has been strongest in those strata of the population among which Protestantism is weakest." He rightly names among the chief factors in Mr. Roosevelt's election the Roman Catholic Church, the P.A.C. and—but why in parentheses?—the city machines. To these we would add the almost unanimous Jewish population, the army of federal job-holders and the solid Protestant south. All of these, including the Catholic Church, had their own reasons for supporting Mr. Roosevelt which lay quite outside the issue of economic policy. To this list, in all fairness, should be added a very large section of northern Protestantism itself.

Dr. Bennett concedes that the issues in the election were complicated and adds the kindly word that "there were doubtless good reasons why many Protestants opposed Mr. Roosevelt." But he alleges that, as the result of the class-consciousness of bourgeois Protestantism, "the people of our Protestant churches are lined up automatically against the poor, against the industrial workers."

We believe this serious charge is unfounded so far as the recent election is concerned. The charge merely reflects a partisan bias. It rests on the assumption that Mr. Roosevelt was clearly and uniquely the champion of "the poor and the industrial workers." In this statement, Dr. Bennett, whose mind is generally characterized by a fine tolerance, has been betrayed into making a charge which, by its nature, he cannot sustain and which we contend is not supported by the facts.

To use Senator Wagner's candidacy as the acid test of loyalty to the "Social Creed of the Churches" on the part of upstate New York Protestantism, in an election whose issues were many and complicated, is to judge motives by an egregious oversimplification of the issues. Dr. Bennett, we freely grant, was fully entitled to arrange the issues for himself in a fashion which made the election of Mr. Roosevelt and Senator Wagner the paramount consideration. But he is on slippery ground when he argues that all Protestants who did not support Mr. Roosevelt merely reflected the bourgeois prejudice of Protestantism and voted "automatically against the poor."

We do not challenge the general assumption that citizens tend to vote in the line of what they believe to be their interests. This applies, of course, to labor no less than to the privileged classes. It represents a defect in democracy, but it is nevertheless a fact. Two questions, however, arise. First, how shall we account for the very large number of Protestants who did vote for Mr. Roosevelt? On Dr. Bennett's premise, they must have transcended the interest of their Protestant class, as he did, and made their decision on equally critical and conscientious grounds. But second, were there not among those who voted *against* Mr. Roosevelt at least an equal proportion who likewise transcended their Protestant class interest and made their decision not "automatically," but as conscientiously detached from their class prejudice as Dr. Bennett himself? Were there not many Protestants who, after critical reflection, really believed that the wel-

fare of the nation, including the real and long-run welfare of labor, would be advanced by the defeat of Mr. Roosevelt?

Dr. Bennett admits that the Protestant clergy, at least, were about equally divided in the recent election. On this he bases his most serious charge. He claims that the Roosevelt-supporting half of the clergy were cowed into a "silent neutrality" by the "stifling" effect of the economic interest reflected in their congregations. We believe this charge is unfounded. No doubt there were exceptional cases, but our observation leads to a contrary conclusion. Most ministers, regardless of their personal political convictions, did exercise restraint in their pulpits, and Dr. Bennett commends them for it. But that the supporters of Mr. Roosevelt, in their capacity as citizens, maintained a silent neutrality, while those who opposed Mr. Roosevelt freely made known their personal convictions, is simply not true. We know too many Roosevelt-supporting pastors of conservative churches who maintained their political sympathies and convictions, as citizens, with no less outspoken independence than did their Roosevelt-opposing colleagues. Their congregations knew where they stood, and in the main honored them for their personal integrity.

However, if the support of Mr. Roosevelt is taken as the decisive test of one's being for or against the *poor,* we would affirm that every Roosevelt-supporting minister should have brought the issue into his pulpit, and taken the consequences. Christianity must always be on the side of the poor, and so must the Christian pulpit. If *this* was the clear issue in the recent election, the whole Christian church should have taken sides, and its clergy who saw the issue as Dr. Bennett sees it were pusillanimous in keeping silent in their pulpits. Every pulpit should have resounded with prophetic denunciation of those who were "against the poor" and with a trumpet call to the church and all its members to support Mr. Roosevelt. Why was there no such trumpet call?

The answer is that there was no clear issue on this question such as Dr. Bennett's partisan view assumes. The nation did not know, the church did not know, the clergy did not know what our correspondent professes to have known, namely, that the election of Mr. Roosevelt was better for the poor than the election of his opponent. The leaders whom the "poor, the industrial workers" are following do indeed profess to know that the "planned economy" which they envisage will vastly improve the lot of the workers. But who will say that this is an undebatable question? The most that any of us can do is to take sides tentatively, as citizens, while the debate continues.

The Christian Century, on its part, was not convinced that the welfare of the poor would be advanced if their fate was committed to the hands of Mr. Roosevelt and those who chiefly made his election possible. There were other issues which, in our judgment, were more decisive than this one. But had this issue been even fairly clear, this paper would have swept all other issues aside and cast whatever influence it has in favor of Mr. Roosevelt's election.

It is, however, not so easy as it was twenty years ago to take it for granted that the abuses and indisputable injustices of our present system require a wide swing toward a system of government planned and controlled economy. New factors and new light have entered the debate on the kind of economy toward which labor and the poor are being carried by their political leaders.

We now have in the West three vast totalitarian examples of the fruit which planned economy has yielded. The fruit is not unambiguously beneficial to the poor! Perhaps it is not the fault of the planning system itself, but of some accident of history which will not emerge here to vitiate our efforts to establish such an economy in our democracy. Perhaps. But it demands calm inquiry and debate before we absolutize the program of the leaders of labor into a test of the church's concern for the poor. Does labor know to what end it is being led? Or is it being swept along by a tidal movement which has inundated the Western world, not always (stating it mildly) to the benefit of the poor?

The skeptical tone in which we raise these questions implies only that our mind is open, as we believe the mind of the church and its leaders should be, to a fresh consideration, on the one hand, of ways to eliminate the intolerable injustices of the competitive system without sacrificing individual freedom, and on the other hand, of the dangers to freedom which inhere in a socialized economy planned and administered by the state. Out of such a fresh study, undertaken in the light of the examples before us, and without partisan prejudgment, we believe both light and truth will emerge.

Bourgeois Protestantism will not win the workers and thus broaden its social base by blindly adopting the goals which some leaders of labor dogmatically set up as pointing the only way to the emancipation of the poor. And even if it should win the workers on the ground staked out by the labor leaders, it may turn out that it has won them only to lose them in the end in a social system in which the Christian church itself will have no place.

A Regrettable Action

MANY DELEGATES returned from the biennial meeting of the Federal Council of Churches in Pittsburgh last week distressed because of the action of that body in declining to receive the Universalist Church into its membership. This is one of the smaller bodies of Protestantism, having a constituency of 483 churches and 48,665 members in 1943, according to the *Yearbook of American Churches.* It has been traditionally regarded by most Protestants as unorthodox, and its application for membership confronted the Federal Council with an issue on which there was certain to be a division of opinion.

Why was the Universalist application denied? Looking only on the face of the situation, it is difficult to find a good reason. The application was conveyed by the Board of Trustees of the Universalist Church of America who were authorized by the General Convention of 1941 to prepare and present it. It contained a statement of

adherence to the purpose of the Federal Council which was directly quoted from the preamble of the council's constitution. The full statement is as follows:

> The primary motive that prompts this action is genuine sympathy with the avowed purpose of the council "more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them." That sense of oneness in Christ as the basis of Christian fellowship is thrown to the fore in the official declaration of the Universalist Church as follows: "The bond of fellowship in this convention shall be a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the Kingdom for which he lived and died." It is in that spirit that we are moved to apply for membership in the Federal Council.

In form, the Universalist application fully met the sole test of membership which the Federal Council has applied to all other members. The council was originally projected as a fellowship of *evangelical* churches—that is, of churches which hold doctrinally to the Divine Lordship of Christ and bear witness by their experience of him that he is their Divine Savior. Thus was defined both the minimum and the maximum requirement for membership. The council has maintained its evangelical character through all the years. By their application the Universalists not only declared their desire for fellowship with evangelical Protestantism but affirmed their own evangelical character. Yet their application was denied.

The vote, in accordance with the rules of the council, was taken by denominations, acting separately. The rules require that two-thirds of the denominational units must approve an application for membership before it is submitted to the council as a whole where, again, a two-thirds majority is required for final acceptance. The Universalist application failed to secure the necessary two-thirds majority of the denominational units. Only the Congregationalists, the Disciples of Christ, the Friends, the Seventh Day Baptists, the African Methodist Episcopal Church and the A.M.E. Zion Church approved.

Opposition was registered by the Presbyterians U.S.A., the Presbyterians U.S. (South), the United Presbyterians, the United Lutherans, the Methodists, the National Baptist Convention, the Church of the Brethren, the Evangelical Church, the Reformed Church, the Reformed Episcopal Church, the United Brethren and the United Church of Canada. The Episcopalians and Northern Baptists did not cast a vote because, it was reported, they were uncertain whether the evangelical statement of adherence to the purpose of the council, transmitted by the Board of Trustees, had been expressly approved by the Universalist General Convention. Thus, of the twenty-five denominations in the council, six voted for and twelve voted against the admittance of the Universalists, two declined to vote, and five, apparently, were not represented or did not vote.

Manifestly, other considerations not apparent on the face of things determined the large negative vote. Probably the chief of these was indicated on the floor of the council before it separated into its units for the purpose of voting. A member of the Southern Presbyterian Church declared that if the Universalists were admitted his denomination would in all probability withdraw its membership. This attitude was reinforced by statements made by representatives of the Northern Presbyterians, the United Presbyterians and the United Lutherans. Confronting the possibility of a rupture in the council itself, there can be no doubt that certain delegations, notably the Methodist, cast a negative vote to prevent such a disaster.

But for those who voted on the merits, and voted negatively, what were the grounds of their determined opposition, and how valid were these grounds? That there were such grounds cannot be denied, but their validity is questionable. There was the technical point referred to above, that the authoritative Universalist Convention had not expressly approved the text of the overture containing the evangelical statement, but had committed its drafting to the Board of Trustees. No doubt there was a slip here. The other course would have been more orderly and authentic, and it is strange that it was not followed. But it is inconceivable that the trustees did not fully know the mind of the convention and express it in the wording of its application. Besides, who can doubt that the General Convention knew the basis of membership in the Federal Council when it voted to enter it? Its authorization of the trustees to draft the application carried with it tacitly, if not expressly, its acceptance of the evangelical basis of membership. This ground for an opposition vote or for neutrality seems to us decidedly weak.

A further consideration, it must be admitted, had some relevancy, especially for those churches which are still fighting the battle against Unitarianism with the old weapons. Such churches are unaware that on both sides the doctrine of the Trinity is being refocused by modern scholarly insight in a manner that makes the old controversy virtually obsolete. However, it was disclosed to the council that the *Yearbook of American Churches* carried a statement concerning the Universalists, signed by the secretary of their Board of Trustees (the same person who, together with the president, signed the application for Federal Council membership) saying that "Universalists, as a body, are now practically Unitarians so far as the person, nature and work of Christ are concerned."

This disclosure threw the fat into the fire. It directed suspicion upon the good faith of the statement of adherence to the evangelical basis of the Federal Council. Unitarianism has been historically regarded as one of the antitheses of evangelicalism. There seemed to be no way of getting around this *Yearbook* statement. There it stood, in flat contradiction of the evangelical understanding of the words, "Jesus Christ as Divine Lord and Savior." The Universalists, as applicants for membership, were put in a bad light.

We have no desire to minimize the seriousness of the situation created by this contradiction. But our observation of the trend among representative Universalists compels us to challenge the correctness of the *Yearbook* statement. Even among Unitarians themselves (leaving out of account those who do not believe in God at all) there is a strong trend away from old-fashioned Unitarianism toward a profounder appreciation of the truth in the trinitarian conception of God as Father, Son and Holy Spirit.

This has come about by the modern critical study of the faith of the early church. Modern scholarship has brought more clearly to light the actual experience of the first Christians out of which the doctrine of the Trinity arose. The result is that the doctrine has been brought down from the purely speculative realm and is now seen as an inescapable explanation of actual Christian experience. As Leonard Hodgson puts it in his recent book, *The Doctrine of the Trinity:* "Christianity began as a trinitarian religion with a unitarian theology. The question at issue in the age of the Fathers was whether the religion should transform the theology or the theology stifle the religion." Thus the Christian conception of God as a trinity in unity marks a radical advance beyond the unitarian monotheism of Judaism.

Many contemporary Unitarian scholars share in this movement of thought. It is hardly likely that the Universalists of today, with their enlightened outlook and their long historical tradition of consistent evangelical doctrine, are moving backward to the position which theistic Unitarianism itself is, as we believe, in the process of abandoning. For this reason, we hold that the statement of the Universalist secretary in the *Yearbook* is probably one of those unfortunate statements which a busy person dashes off in a crowded moment, and in no sense truly represents the Universalist Church today.

Nevertheless, those whose theology is set in the traditional molds can be forgiven for their negative reaction to a church whose evangelicalism was clouded by such a statement as that of the *Yearbook*. It is precisely what our Universalist brethren should have expected. We beg them, therefore, to look with charity rather than with resentment upon the action of those denominations which voted to deny them fellowship in the Federal Council. And not with charity only, but with self-criticism, recognizing the ambiguous position in which they have allowed their denomination to be placed, and recognizing also the awkwardness with which their representatives handled the overture. However, we believe the door has been left open, and we hope that their approach to the Federal Council will be renewed in the near future with greater candor, a more orderly procedure, and full confidence that with better understanding they will receive a Christian response from their brethren of other churches.

In this unhappy episode, no shadow of criticism rests upon the Federal Council, as such. If there is to be criticism, it must be directed to the particular denominations. The Federal Council takes the denominations as they are; it can move only so far and so fast as its constituent bodies are willing to go. Many churchmen had come to believe that the denominations, having gone so far to the extreme right as to admit to the council certain bodies whose theology and liturgy seem hardly less than exotic to American Protestantism, would display an equally generous and ecumenical spirit in their treatment of borderline groups on the left. In view of all the circumstances, however, we are persuaded that no denominational group should be harshly blamed for what, had the matter not been infested with ambiguities, would have been an unchristian and cruel rebuff of a sincere and loyal group of fellow Christians.

Latin Tags

EDITOR THE CHRISTIAN CENTURY:

SIR: It is recalled by the friends of the Old Secretary how masterly was his command of Latin tags, still happily in use among us. When, after the spiritual exercises, he was called upon to read the minutes, we knew that we should hear the roll of Latin. A meeting was adjourned *sine die;* an *ad hoc* committee was appointed; in a mood of adventure a society crossed the Rubicon; or it was lightly mentioned that a certain member of the church might say *veni, vidi, vici;* or an argument might be climaxed with *quod erat demonstrandum.* Resolutions were passed *nem. con.,* or perhaps discussed *ad infinitum.*

I like these reminders of other days. They tell us of a day in which Latin was the language of civilized men. Students could move from one country to another without needing to learn fresh languages, and scholars could read each other's books freely. When devout people put *deo volente* after their announcements they too are recalling those days when Erasmus could go to Cambridge or Paris or Bologna and hear and speak everywhere the Latin tongue. Think how much earlier we should have known the wisdom of Karl Barth or of Kierkegaard if we had lived in the fifteenth century and had all spoken and read Latin.

Then, as you will agree, Latin is admirably terse. If you had to announce the appointment of a committee for one end and only one, could you beat *ad hoc?* Or how would you put *sine die?* As a matter of plain fact, Latin is a language fitted for all inscriptions, epitaphs and, on a humbler level, notices. I have often wondered why we use the Vulgate so little, or why in schools where they still learn Latin, they so seldom sing Latin hymns. It is a loss to be without that magnificent earthly vessel in which the treasure of the divine word was contained so many long centuries. Of such things I am reminded even in a committee meeting when in the *agenda* are included the minutes of the *ad hoc* committee which adjourned *sine die* lest it should proceed *ad infinitum.*

But many will declare with indignation that we are moderns and not medieval barbarians. "Pshaw! Tush! Pooh!" they will cry. "Let us get on with the business. What we want is plain English, the English of Milton and Lincoln."

Then I shall rudely interrupt the speaker and beg him to bring his copy of Lincoln's Gettysburg speech and underline in it all the words of Latin origin, and he will have the surprise of his life. The roll of the Roman speech can be heard in that most majestic of orations. If Cicero and St. Augustine had been present, they would scarcely have missed its meaning.

It is not a matter of regret when the poets and orators of our tongue call to their service the solemn undertones of Latin which are to be heard not only in minutes read by the excellent secretary, but in the undying words of poets and orators. If the time ever comes when all that remains of Latin is uprooted from our tongue, something will depart from it which can never be replaced.

Ever yours,

QUINTUS QUIZ.

This is the third article in the series, 'Can Catholicism Win America?'

Catholicism and the Press

By Harold E. Fey

MOST newspapers maintain a strict silence on questions which might adversely affect their relations with the Roman Catholic Church. This is so common an occurrence that when a newspaper breaks the unwritten rule *Time* considers it news. Such an incident was reported in its issue of October 23, 1944. A few weeks previously the *San Francisco News* printed a news item saying that a Roman Catholic priest with a woman companion had pleaded guilty in a Madera, California, court to drunken driving. In spite of two attempts by the office of Archbishop John J. Mitty to get the *News* to kill the story, it appeared, as did a later report that the priest had paid a fine of $250. The result was an organized boycott by the Roman Catholic Church against the paper which had dared to print the item. Archbishop Mitty took the lead in this attempt to discipline what he called a "bigoted" and "antagonistic" paper.

This incident is typical. It reveals clearly that the Catholic Church values a subservient press far more than it prizes the freedom of the fourth estate. Archbishop Mitty stands at the very center of Catholic life in America. He is a member of the board of ten archbishops and bishops who administer the affairs of the National Catholic Welfare Conference, the national organization through which the American hierarchy works to win this nation to the Roman Catholic faith. In acting as he did to punish the San Francisco newspaper, Archbishop Mitty served notice, if notice were needed, that journalistic freedom will go the way it has gone in all Catholic nations if the hierarchy wins dominance in America.

Only a few newspaper editors have the courage of the editor of the *San Francisco News*. The majority mistakenly believe that if they handle the Roman Catholic Church with gloves they can win its favor. They seem totally oblivious of the fact that the hierarchy is steadily undermining their position in American life by the development of its own press. Catholics are persistently taught that only in the Catholic press can they read the truth. Yet most newspapers do what all the papers of San Francisco but one did in the case reported by *Time*. Thus they leave to Protestant papers a whole sector in the defense of freedom of the press even though their own future is also involved.

I

Most Protestants have little conception of the circulation and influence of the Catholic press. In it, however, the hierarchy is developing an instrument of growing effectiveness for the extension of its power. The 1942 edition of the *Catholic Press Directory* lists 332 church publications with a total circulation of 8,925,665. These include seven daily newspapers. The largest number are weeklies (125) and monthly magazines (127) although papers of all descriptions are included. Papers with a total circulation of five million carry advertising. During the decade previous to 1942 the circulation of all Catholic papers increased by nearly 2,000,000 subscribers, or nearly 30 per cent. This, it will be recalled, was a decade of depression when most publications were having difficulty in holding their own.

Many of these Catholic papers have substantial circulations. *Extension,* the publication of the Catholic Church Extension Society, has 271,184; *Catholic Missions,* 525,000; the *Denver Register,* a diocesan weekly, 273,329; *Our Sunday Visitor,* 480,997; the *Sign,* 113,388; the *Messenger of the Sacred Heart,* 252,471; the *Young Catholic Messenger,* 415,847; *Catholic Action of the South,* 41,421. The backbone of the Catholic press is the diocesan weekly. Many of these weeklies are standard eight-column newspapers in size. They are usually edited by competent journalists and accurately reflect the attitude of the bishop of the diocese. They provide him with instant and constant access to the entire lay leadership of his diocese as well as with an opportunity to extend his influence into every church every week. As a carefully coordinated group, this system of diocesan weeklies covers the nation.

II

Several devices are used by the hierarchy to develop and extend its national press. (This does not include papers conducted by the religious orders or independents like Father Coughlin's *Social Justice,* which was suppressed in 1942.) By all standards the most effective agency has been the press department of the National Catholic Welfare Conference, which has now been in existence for more than two decades. This department describes itself as "the international Catholic news gathering and distributing agency founded and controlled by the Catholic archbishops and bishops of the United States." From the beginning it has been staffed by the most competent available Catholic journalists, men and women, many of whom have had experience on some of the greatest newspapers in the country. Its has its correspondents in all the principal cities of the world and throughout the United States. By radio, telegraph, long-distance telephone and airmail it collects news from all parts of the planet. In its spacious offices in Washington this news is translated, evaluated and put into good newspaper form as efficiently and intelligently as it would be in the office of any of the major news gathering agencies. There is only one difference, but that is too important to be overlooked. Every event and idea is treated from the angle which best serves the interest of the Roman Catholic Church.

The releases are then sent out. Some 60,000 to 65,000 words a week are forwarded, usually by mail, to the 185

publishers that are clients of the press department of the N.C.W.C. In 1942 the press department claimed to be serving no fewer than 437 Catholic publications here and abroad. The result is apparent the moment one studies Roman Catholic papers coming from different parts of the country. That much of their news and articles has a common source is immediately clear, even though the format of the papers may differ widely. The identical language used in the N.C.W.C. release generally appears without alteration. The volume of material sent out is usually enough to fill six or seven solid pages of the average Catholic newspaper. In addition the editors collect local matter and the advertisements with which practically all of their papers are liberally supplied.

It is therefore evident that a considerable share of what Catholics all over the country are reading is written in one office in Washington—an office which is directly responsible to the American hierarchy. The N.C.W.C. material is being used each year by a larger share of the Catholic papers because it is written by craftsmen who are more competent than those any one paper could command. With the help of the N.C.W.C., the Catholic press has attained a professional polish which most of the Protestant press can envy but not equal.

In addition to the news, this press department furnishes a feature service, sending out from 17 to 20 special articles a week, averaging another 10,000 words and keyed to the variety of audiences served by the Catholic press. Much of the material is designed to be of interest to the Catholic family. Pictures, synchronized with the news and on a variety of topics, are also sent out in mat form. A weekly cartoon is provided. Editors are kept supplied with a flow of background material for their editorials. A weekly "Washington Letter" provides the Catholic equivalent of the columnist who digs up alleged inside information on the latest developments in the national capital. The "morgues" of the papers which use the N.C.W.C. service are kept filled with biographical material on Roman Catholic figures of prominence, so that when one of them dies his life story is immediately available. Of course this official agency scoops all others when encyclicals and other important papal documents are released in Rome. The Vatican radio helps. The N.C.W.C. usually—though not always—gets Catholic news from abroad first and it has the inside track on syndications of series of articles written by notable Catholic personalities.

III

There is nothing surprising in the fact that this workmanlike approach to building a Catholic press is increasingly successful. The Catholic press is being fed and it is growing. The hierarchy has provided this nurture through the National Catholic Welfare Conference. This press office also serves Catholicism abroad. Its *Noticias Catolicas* go to all four of the daily newspapers in Mexico City and to many others in Latin America. When one reads in a paper from south of the border an article demanding the recall of Protestant missionaries, it is wise to inquire whether the article was written in Washington. Through the international outreach of its press department the hierarchy has its own means of carrying on its campaign for the elimination of Protestant missionaries from those countries which it chooses to designate as Catholic.

Another device through which the American hierarchy is attempting to strengthen the Catholic press is the Catholic Press Association. This conference body annually brings hundreds of editors and publishers together. They combine to obtain general advertising for their papers, to reduce costs of publication through cooperative ventures and to encourage Catholic writers. More than a hundred publication houses are linked in this organization. Its annual conventions are closed affairs which the hierarchy never neglects. The association has an endowment which is used to provide prizes for literary endeavor among Catholics. Recently the association took part in the first international Catholic press conference.

A third method of strengthening the Catholic press is the annual observance of "National Catholic Press Month." The hierarchy clears the way throughout the church for the promotion of its papers. In Milwaukee, for example, the Catholic *Herald Citizen* got 46,317 subscriptions by a campaign put on by the Catholic schools during the 1943 press month. This is about two-thirds of its total list. Since this method of promotion is now well established, few parish priests can ignore the obligation which the hierarchy lays upon them to build the circulation of Catholic papers.

In this discussion we have been primarily concerned with that large part of the Catholic press which is directly under the control of the hierarchy. It is this diocesan press which will in the long run have the most influence in the winning of America to Catholicism. These are the papers which are most easily adapted to the power policies which the hierarchy may adopt. This does not minimize the influence of other Catholic papers, which include such well known publications as *America,* the Jesuit weekly, *Commonweal,* the weekly published by a group of laymen, and *Catholic World,* a Paulist publication. Also among such papers without diocesan connections is the *Interracial Review,* said to be one of the most influential monthlies in the field of race relations.

IV

What evidence is there that the Catholic press is becoming the kind of instrument which the hierarchy desires? Enough evidence to prove that already it has rendered substantial help in the winning of America to Catholicism.

One example of its power is to be seen in the drive to clean up the movies. A pamphlet of the N.C.W.C. news service tells part of the story: "When at the end of 1933 the American hierarchy determined upon a campaign against salacious motion pictures, which had overstepped all bounds of decency, the Catholic press promptly and vigorously took up the drive. The news service [of the N.C.W.C.] at once began supplying a continuous story of the campaign everywhere. Its dispatches not only enabled the American Catholic press to give readers the news simultaneously from coast to coast; they were also sent to subscribing papers in a score of other countries.

Shortly film-decency campaigns were begun in several other countries. A checkup showed reactions in at least 21 countries. While the material carried by the news service was factual and confined itself to reporting actual events and expressions by prominent persons, it undoubtedly exerted a powerful influence to interest patrons of motion pictures everywhere in the cleanup campaign. All observers agree that since this offensive by the American hierarchy there has been a remarkable improvement in the tone of motion pictures." The rest of the story is being told by the numerous pro-Catholic films now being produced.

In these claims it is not difficult to recognize the existence of a sense of power which official agencies of the Roman Catholic Church did not feel a generation ago—or if they felt it, they took pains to conceal their feelings. That this power was first exercised against an evil generally recognized to be such, resulting in a real if temporary benefit to the total community, is freely and gratefully granted. But there are other instances in which the hierarchy's exercise of its power is more questionable. Some of these have already been mentioned and others will be referred to in subsequent articles. The point which is important here is that the Catholic press with its 9,000,000 circulation provides the hierarchy with an instrument of great effectiveness which can be and is being used to alter the character of American society.

The principle of freedom of the press is rooted in the Constitution of our democracy. Protestants find in it no difficulty, for it conforms to the conception of religious liberty on which Protestantism has stood from the beginning. But to Archbishop Mitty and his associates of the Roman Catholic hierarchy the church is the authoritative guardian and interpreter of the truth, and the truth is what the church teaches. Pope Pius XI, on whose encyclical on St. Francis de Sales Catholic journalism is based, urged Catholic journalists "above all" to "make themselves masters of the teachings of the church." He said that they "should never compromise where the truth was involved, nor attenuate nor diminish it to avoid offending an adversary." They are to "combat error" and "resist adversaries." Thus they are equipped with a shield for the defense of the church as conducted by the hierarchy and armed to attack those persons, movements and ideas regarded by the hierarchy as inimical to its welfare.

The fourth article in this series, dealing with the approach of the Catholic Church to American Negroes, will appear next week.

A Brand-New Crime

By Oswald Garrison Villard

A NEW CRIME has been added to the list of grave offenses, and no doubt the suitable punishment for it will soon be provided. The crime is nothing less than "perfectionism." It used to be considered praiseworthy to hitch your wagon to a star and determine to have only the best and to do the best within your power. Now, however, in the case of Dumbarton Oaks, perfectionism has become a penal transgression second in shame only to what is called "isolationism." All who refuse to agree that Dumbarton Oaks was a wonderful step forward and the very best that could have been accomplished under the circumstances, are now accused.

The Sin of the Perfectionists

The *New York Herald Tribune,* for example, has published a long editorial castigating those who want a perfect achievement, who find flaws in what the United States government itself has characterized as an only 90 per cent achievement—the missing 10 per cent being probably the most important part. This newspaper plainly directed its shafts at one who has usually stood with it: Grenville Clark, the great champion of conscription in war and in peace, who wrote a most effective letter to the *New York Times* saying that the Oaks agreement would not do at all. That might have been expected from impossible persons like Norman Thomas and John T. Flynn and Senator LaFollette. But Grenville Clark! Why, that is nothing less than treason within the citadel of faith and wisdom.

The crime of the perfectionists, it appears, lies in their refusal to be "practical," to "face realities," to give up seeking the impossible, to accept the bird in the hand however insufficient its plumage and limited its wingspread. We have heard those complaints before in the field of practical politics, but now they are applied to the most important thing before us—the building of a new world order. The perfectionists are simply toying with fate, they are inviting a second disaster in the making of peace, and are without question courting a Third World War. Let them be anathematized by all true internationalists.

The difficulty is, however, not only that these rascals are fortified by the incompleteness of the new document of the United Nations, but that there are so many loopholes and omissions in this new charter of human liberty. Take, for example, the situation in which it leaves the smaller nations. Grenville Clark is of those who feel that the assembly is totally lacking in real power and that the draft must be altered to give more power to the smaller nations, instead of concentrating all power in the council. True, the document states that smaller nations shall be graciously permitted to sit upon the council side by side with the great militaristic powers, but what are smaller nations? France, Italy, Brazil, Canada? Who knows? There is no assurance whatever that the really little fellows will have a chance and so the pestiferous perfectionists are making the most of the situation.

Here Russia is playing into the hands of the perfectionists. Note the way in which Sumner Welles denounced

Moscow's interference in the internal affairs of Iran, with the result that the resignation of the premier of Iran has been forced. To Mr. Welles this is an impairment of the "sovereign equality of states" serious enough to affect the "whole question of future international cooperation." Fortunately the Russians have found a champion in the *Herald Tribune,* which was for so long so bitterly opposed to recognition of the Soviets by the United States. Again we have the familiar words: "But the Russians have to be practical. With numerous small-state problems immediately before them they cannot wait on theory. They declare that they want a strong and independent Poland, but they must have a Poland that will, like Czechoslovakia, be friendly to them." Then this daily goes on to say that the Russians must find "a practical solution" somewhere which will be "between complete subjection and complete untrammeled sovereignty for Poland. No one else has offered to find such a solution, so the Russians are laying down their own."

A Twilight Zone

Don't you see how simple and nice this all is? You guarantee complete independence to your little neighbors, but they must be friendly to you, and so you very generously tell them just how they must make up their country's government and how that government must behave. Thus they receive the priceless boon of living in a state betwixt and between that independence which the Atlantic Charter guaranteed to all small nations. It is a delightful twilight zone.

In view of the fact that when the Dumbarton Oaks plan was given out the state department called for widespread public discussion of it, I don't see what can be done to stop these perfectionists until Congress passes a law defining the crime and specifying heavy penalties, such as exile to a small state for a proper period of years. The outstanding difficulty is that the Dumbarton Oaks proposal is not only ten per cent incomplete from the point of view of its makers, but it is dreadfully limited and one-sided. That gives the faultfinders their opportunity. It not only fails to stress the sovereign equality of states; its greatest sin lies in its assumption that there is no other way to rule the world than by force, and the force of the three most powerful victors. No reference to any other method of achieving the same end appears in this document save for a passing allusion to the possibility of disarmament.

Dumbarton Silences

Dumbarton Oaks offers no plan for peaceful change in the world. It accepts the crushing burden of armaments as inevitable. It puts no limits whatever upon the size of the armies that the Big Three may maintain, and gives no rules as to how they shall be used. There is not the slightest suggestion that the masses of the people the world over will be relieved from the terrible burden of taxes due to armaments, which Herbert Hoover when president put at the modest figure of $5,000,000,000 a year for the whole world, declaring that if maintained this taxation would inevitably lead to the lowering of the standard of living of workers in all countries.

Nowhere is there any suggestion of compulsory arbitration or of a world court with far-reaching powers. As has been said, "the good are to police the bad," and there is no provision whatsoever for any judicial determination of when that shall be, or of any revision of the judgment of the three or four men who will decide the issue on the council. Everywhere one turns it is not so much what is in the proposed pact as what is left out that stares one in the face. Therefore I greatly fear not only that the pesky perfectionists will continue their barrage upon it, but that their numbers will be largely augmented throughout the country as the people come to understand just what the document is as it stands and how completely it abandons the Atlantic Charter. The unresting advocates of freedom for oppressed minorities and conquered peoples (like India) may be counted on to proclaim stridently how little prospect there is in this achievement of professional diplomats for any alteration of the status quo. Lovers of justice everywhere will aid the perfectionists by saying that the proposals give no promise whatever of higher standards of living for the masses or of freedom for the enslaved.

But even if there were not as many specific points against which criticisms could be directed, I believe that the perfectionists would still have raised their troublesome heads. For we tried being practical and accepting what we could in 1919 at Versailles. We were asked to swallow compromise after compromise, to wink at one injustice after another, and the perfectionists, like General Smuts and J. M. Keynes, were howled down. They were not practical; they were headstrong; they wanted their own way and were not ready to meet with other minds; they were risking everything the war had been fought for; they were encouraging the enemy. Later, we found out that they were right.

The Perfectionists Are Needed

Perhaps after all the perfectionists may have some contribution to make at the present moment by voicing the most vigorous criticism, by refusing to accept the practical, if the practical means compromise and preserving militarism, its reinforcement, its strengthening for all save the beaten enemy. It is much to be feared—and hoped—that the perfectionism which has always distinguished the United States will stress the point made by the *New Yorker* in one of the most brilliant editorials that have appeared on this subject, that the Dumbarton Oaks league "is the sort of temporary structure you see at a world's fair, made of wallboard and fireproof shingles, and there is nothing to stop us from dismantling it at any time and building something solid."

Every thoughtful man will echo the *New Yorker's* desire to hear from our "veterans of battle, these neophytes of peace," whether they are satisfied "with the security of national alignments and friendly juxtapositions and solemn pledges" that the powerful shall police the weak proposed at Dumbarton Oaks. Certainly if that proposal is really to be made effective for peace it will be only because the criticisms of the perfectionists will compel that remaking of the draft for which The Christian Century has called so effectively.

The Centurion

By John Haynes Holmes

MARCUS QUINTUS had laid his helmet on the floor, and was removing his corselet and greaves. He had made his last round for the night and found everything quiet. There was still some confusion in the streets, latecomers seeking shelter that was nowhere to be found. There was some talking and laughing in the inns, and now and then sounds of revelry, but it was all good-natured. The houses of the town were still—a light here and there, but no noise. There was nothing to worry about. But one could not be too careful at times like these. So Marcus had posted guards by the inns, and instructed them to report to him anything unusual.

I

Bethlehem certainly was crowded. It was so everywhere, he supposed. This taxing ordered by Augustus Caesar, which required everyone to return to his own birthplace, had caused a terrific disturbance. The highways had been cluttered up for days with camels and horses, tired men, and groups of people traveling together like pilgrims to guard themselves against robbery. Into Bethlehem here men, women and little children had been coming for days—whole families from all parts of Palestine, from Galilee and Samaria as well as Idumaea, and even from Perea across Jordan. It was a wide stirring up of the people in far places and through many days. What wonder that the Roman procurator had dispatched legionaries to all the towns and villages in the land, to stand watch and ward wherever crowds might gather? Crime was easy under conditions of this kind—and one never knew what conspiracies might be brewing among these captive Jews. It was a prudent thing to keep an eye on them, and thus avoid trouble.

Marcus Quintus had seen long service, and was an experienced officer. He had been on duty in Palestine for nearly ten years past, after an equal period in Gaul and Spain. He had always found these Jews a harmless folk. Let them alone in their homes and synagogues, keep hands off their religious rites and ceremonials, respect the temple and its priests, and these self-absorbed and pious worshipers of Jehovah were easy to handle. Rather different from those wild savages in the northern forests, or even the Iberians by the Middle sea. Why, these Jews were civilized, like the Romans themselves, although their customs and ways were certainly peculiar.

Of course, there were the Zealots. One must never forget them, hidden away in the mountains, ready to sweep down on the highways, on Roman outposts or passing companies of soldiery. They were brave patriots, no doubt about that, and good fighters. Marcus Quintus had had many a fierce set-to with them, and more than once had had to nail them on crosses and line the roads out of Jerusalem with their writhing bodies. Here was where trouble might break out any time. If there was a raid, his squad of ten legionaries here in Bethlehem could avail little. But Jerusalem was not so far away. One of his men was posted with a swift horse for instant warning in the capital, and his men could surely hold out until reserves arrived.

The centurion had been alert and watchful. He had noted all the arrivals in the town, and where they lodged. He had made all the guests in the three inns account for themselves. He had found nothing to stir suspicion. The people were excited, of course; most of them were loud in their complaints against this business of leaving their homes for the taxing; all of them were weary from far journeying. But these men and women were quiet, unoffending folk—they were not trouble-makers. However, said the centurion to himself again, one could not be too careful! The plains and hills about the town, where the shepherds watched their sheep, made good hiding-places. Just a few of these Zealots, well armed and boldly led, could work a lot of havoc, especially since, as Marcus knew, they had sympathizers in every village. He had done well to post every one of his men that night.

II

Marcus Quintus ungirded his sword, a heavy weapon in a steel scabbard. He placed it by the side of his couch for instant use. Then he stepped to the door for one last look into the night before he laid him down to sleep. All was quiet. Nothing to notice at all, except that strange star there in the east! He had discovered it on his last round—a star brighter than he had ever seen before, even in northern climes. It shone with a wondrous luster—a kind of glow that suffused all the sky and overflowed the earth. What did this portend? Surely, nothing evil! . . . But the heavens were not his concern. There were wise men to ponder signs and omens.

The centurion left the door and sat down upon his couch. He gazed at his candle as though loath to sleep. This was a feeble flame compared to that great light outside there in the heavens. Why did he keep it burning? But perhaps the star might dim and fade away, and he would be in darkness.

Suddenly there was the sound of heavy footsteps as though in haste. They stopped before his door and a rough voice gave the countersign. In an instant a soldier stood before him, his hand at salute.

"What is it, fellow?" cried Marcus in surprise. "Speak!"

"There's some strange doings, sir, down by the inn near the synagogue."

"What do you mean, strange doings?"

"I don't exactly know, sir," replied the soldier, "but there's lights, and much hurrying about, and whispering. And the people seem to be gathering."

"Didn't you inquire?" asked Marcus.

"I did, sir, but nobody would talk. I could learn nothing. So as it was right by my post, sir, I hurried to let you know."

"Anything happen there tonight?"

"No, sir, not a thing. Except that after you left, some while ago, there came a man, and a maid on an ass, and they went to the inn, and the innkeeper spoke with them. But this was nothing—just a late pair seeking shelter for the night. They went into the stable."

"What did they look like," asked Marcus, "this man and the maid?"

"Just common folk, sir. Very tired they seemed to be. The maid was in some trouble. She cried and trembled."

"Well, well," said the centurion impatiently.

"It wasn't long after this that the trouble began—the lights and the talking. I thought you should know, sir."

III

Marcus Quintus was silent for a moment. Then he rose and girded on his sword.

"Return to your post," he commanded in stern voice. "I'll follow along at once and take a look."

As he stepped into the night and passed the sentinel by his door, he saw the star again. It lit his way, like the moon in a cloudless sky. He paused for a moment to gaze at the heavens, so wonderful they were. He noticed, almost with alarm, that the celestial light was gleaming on his corselet.

As he came to the little street of the inn which was near the synagogue, he saw what the watch had seen—lights, figures hurrying through the shadows, both men and women, and a crowd gathering. This was strange. He knew this inn, a quiet house, and the innkeeper, a sober fellow. This was the last place in the town where he would expect trouble. But something was happening here, no doubt about that. He must investigate and find out what it was.

The centurion moved sharply down the narrow street, his footfall ringing harshly upon the trodden ground. He drew his sword, which glimmered in the starlight. The crowd, he saw to his surprise, was not in front of the inn but in front of the stable. There was no confusion or disorder, least of all any disturbance. The people were quiet enough, and paid little attention to him. But there seemed to be a strange excitement in the air.

"What's going on here?" cried Marcus brusquely as he pressed his way through the throng about the stable door.

A quick glance, right and left, showed nothing unusual. Here were the heavy oxen in their stalls and some cows softly chewing their cuds. There were a number of asses, tired after the long day's journeying, and a camel or two. Some restless dogs were whining and nosing about. That was all.

Marcus Quintus was baffled. Why were these people here? What had roused them from their beds? Where was the innkeeper; why was he not there? He turned back to the clustering group which had followed him into the stable and spoke harshly to an old man.

"What's the matter here?" he asked.

The old man answered nothing, but pointed to a far corner of the stable, where the centurion saw what seemed to be a light, and another little group of men and women. Striding quickly through the darkness of the byre, he again thrust his way forward, and found himself looking upon an unexpected sight.

Here in a stall, couched upon a bed of straw, lay a young girl with a newborn baby in her arms. Her face was white and drawn, but strangely beautiful. Beside her knelt an older woman, whom the Roman recognized as the wife of the innkeeper. She was ministering to the girl, making her comfortable and safe. On the other side stood a man with bearded face, and long, smooth, powerful hands, happy yet anxious for his young wife. Close by were some shepherds from the fields, who seemed extraordinarily excited, even awed and frightened. Several of these rude men were kneeling, and one was praying softly. Circling them about were men and women, Bethlehem villagers and some travelers from afar, clasping their hands and whispering from ear to ear. And all around, wrapping the scene as in a garment, was light!

Marcus looked for lanterns that could be so bright, but there were none. Then he thought of the wondrous star and of all the flooding radiance through which he had walked as through a sea, but the light was not from without but all within. Was it from the mother or from the baby that it shone? He could not tell, its rays were so pervasive, so much an atmosphere one breathed as well as saw.

It was easy to guess what had happened. This young girl had given birth to a child here in the stable. This was unusual, but hardly unusual enough to explain all this excitement among the people. These shepherds who watched their flocks in the fields about the town—why had they left their sheep and come here to this stable, and why were they so stricken with awe and wonder?

IV

"Hold, fellow," cried Marcus to the shepherd nearest him. "What are you doing here? Explain yourself!"

The shepherd turned to the centurion as though waking from a dream. He did not speak, so moved he was with fear—or ecstasy.

"Come, come," said Marcus Quintus, shaking the shepherd's shoulder impatiently. "Speak up! What's going on here?"

"The angels," faltered the shepherd.

"Angels," cried the Roman, with angry impatience. "Come! No nonsense!" And he raised his sword as though to strike.

The shepherd did not falter, but stood straighter than before.

"Yes," he cried in exultant tones, "angels! There upon the hills! We were watching over our flocks—wide awake, for it was cold. And suddenly the heavens opened, and an angel of the Lord came upon us, and a great light shone round about us, and we were sore afraid. And then the angel said, 'Fear not; for, behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign to you, ye shall find a baby wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, 'Glory to God in the highest, and on earth peace, good will to men.' . . . And we came here to the town, and ran through the streets with starlight all about us, and we

found this stable, and the babe here in the manger. The Savior, Christ the Lord . . . !"

The shepherd trembled like a stricken man, and quickly kneeled—and all was still. The people had gathered close to listen, their faces rapt as with some vision. Nothing now was heard but the quiet stirring of the cattle and the hushed voice of the young mother speaking to her child. The light seemed suddenly brighter than before—the stall like some high altar of the gods.

Marcus Quintus stood motionless. Only his right hand was restlessly playing with his sword. There was nothing here, apparently, to concern him. Why did he stay?

Suddenly, with a convulsive gesture, the shepherd seized his arm.

"Listen!" he cried. "I hear it again, the angel song!"

All looked up, as though to gaze through the stable-roof into the heavens. An unearthly stillness fell upon the place as each one strained to hear. The very beasts seemed quiet. An ox, preparing to lie down, stopped kneeling upon the straw. Then far away, as though it were the music of the stars made audible, there came a song. Like an echo all but lost in some great distance, it sounded faint, and then more clear:

"Glory to God in the highest; on earth peace, good will to men."

The last strains died slowly and softly away. No one moved in the stable. Over all the place was silence. Then came a sharp clash of steel on steel.

Marcus Quintus, the Roman centurion, had sheathed his sword.

BOOKS

Rauschenbusch Redivivus

THE SOCIAL GOSPEL OF WALTER RAUSCHENBUSCH AND ITS RELATION TO RELIGIOUS EDUCATION. *By Vernon Parker Bodein. Yale University Press, $3.00.*

A QUARTER of a century after his death the influence of Walter Rauschenbusch (1861-1918) looms far larger in importance than his contemporary ardent supporters or archopponents dared to believe or feared it might. Professor Bodein has very thoroughly analyzed the mind of Rauschenbusch, doing much more than the title of this book promises. Many of his readers will be driven, as I was, to reread the classic biography of the Rochester professor by D. R. Sharpe, which forms an inseparable companion to provide the biographical details which, in the nature of the case, Bodein must omit. The careful annotations and the detailed bibliography provided by Bodein are invaluable and present a guide to much material unmentioned elsewhere.

The author divides Rauschenbusch's life into three periods: (1) to 1892, when his thoughts about the linking of social problems with personal religious experience resulted in the formation, with others who were like-minded, of the Brotherhood of the Kingdom; (2) 1892-1907, when his thought about the Kingdom was maturing and during which time he left his pastorate in New York city to become professor of church history at Rochester Seminary (1902); and (3) 1907-1918, during which time he became the widely known leader in the social gospel movement and published seven books before his death in 1918.

Bodein shows clearly how this descendant of eight generations of distinguished clergymen, himself well trained in scholarship here and abroad, chose deliberately to postpone his contributions to church history, in which field he was widely accepted as very competent, until he had written the more necessary and more daring works which would challenge his readers to try to make Christianity practical in all human life. In this spirit Rauschenbusch once wrote defining a Christian nation:

> A nation that shows merciful and intelligent helpfulness to the weak and suffering; that punishes in love and with the purpose to save; that exerts an educational and bracing influence on the individual by its common industrial and political life; that sets men above property and values spiritual and ideal forces as its highest possessions; that founds its community life on the principle of love and solidarity, equality and service; and that is penetrated with a consciousness of God in its national outlook on past, present and future.

What an ideal to dream about and strive for! Rauschenbusch invariably used to the full the large scholarly background which was his in all his approaches to the current practical problems at his hand.

In the first third of his book Bodein presents historically the basic concepts as they developed in the most adventuresome life of the pastor in Hell's Kitchen. Here he points out particularly the rise of Rauschenbusch's concept of the inner origin and outward expression of the Kingdom of God which was the constant motivation as well as the secure balance of his life and thought.

The second third of the book is devoted to an analysis of the ethical, social, theological and evangelical bases of Rauschenbusch's conception of the Kingdom of God. This is possibly the weakest section of this book, but the author substantiates his position with many references to original sources not otherwise available to print, so that one reads here with much profit. He shows that Rauschenbusch's ethical principles included: the absolute value of human personality; the solidarity of mankind; and love. Contrary to many supporters of the social gospel, Rauschenbusch demanded a large place for personal moral responsibility. He also maintained that the state should attend to the physical and mental welfare of the people and that it was the peculiar duty of the churches to attend to the moral and spiritual welfare. "If the church comes to lean on social preachings and doings as a crutch, because its religion has become paralytic, the Lord have mercy on us all."

In the third section of the book the author sets forth the real burden of his thesis, that Rauschenbusch's thought must be taken into serious consideration as the bases for modern Christian education become more permanently determined. This is Bodein's best section, for his thesis is worthily established and is one well worthy of being established. He says that four main ideas from Rauschenbusch have meaning for religious education: (1) sensitivity to the existence of social evil; (2) moral and religious, rather than technical, tests of salvation; (3) salvation by essentially educational methods; and (4) the church as an indispensable factor in salvation.

Modern leaders in Christian education must reckon indeed with such an inclusive statement as this: "Intellectual teaching about religion gets vitality only when it proceeds from a mind that has experienced religion and when it is imparted in an atmosphere of reverence and quietness and holy expectation."

Many will agree with the author that Rauschenbusch's "combination of evangelical personal religion with sensitivity to social need comes close to the heart of the gospel." Well has Harry Emerson Fosdick written of this man: "He woke up to discover to his own amazement that he had touched the conscience of his generation and had become a major prophet of God's righteousness to his church and nation."

RAYMOND W. ALBRIGHT.

Cartels and Monopolies

CARTELS, CHALLENGE TO A FREE WORLD. *By Wendell Berge. Public Affairs Press, 2153 Florida Ave., Washington 8, D. C., $3.25.*

THE NAME of Berge is not as familiar to the public as some, but it is known and not loved in the offices of those great corporations which have required legal restraint to keep them from becoming monopolies, or legal action to penalize them for having become monopolies. Though still a young man (born 1903), he has been an assistant attorney general of the United States, either special or regular, for fourteen years and has played a leading part in anti-trust prosecutions of some of the largest concerns in the country. The cartel system means monopoly on the grand scale. If Berge writes of it from one side—that of a prosecutor and a convinced enemy of the system—he also writes from the inside, as one who has delved deeply into the invisible empire of secret agreements in restraint of trade. The contents of this book are largely historical, drawn from the public records of anti-trust cases. But the argument points to the future, and especially to the conclusion that, as we must be constantly on guard against monopolies in domestic industry, so we must beware of entanglement in any international cartel system when it comes to postwar reconstruction. "One might as well urge that a railway wreck promotes transportation as to urge that a cartel agreement promotes trade. . . . It is founded on economic maladjustments and it tends to prolong these maladjustments by collecting a hidden tax from consumers and by donating the proceeds to monopolists who have no incentive to change their ways. The consequences can be disastrous in both the military and the political sphere. As for our own economic life, international cartels breed domestic monopolies. Their final result is complete government control and management of business."

Books in Brief

GERMANY'S STEPCHILDREN. *By Solomon Liptzin. Jewish Publication Society of America, $3.00.*

The "stepchildren" are, of course, Jews. More exactly, they are the Jews who have experienced the "tragic duality" of being at once Jewish and German and have essayed the difficult task of uniting the two traditions in their own persons. The author's special field of study is a series of nineteenth and twentieth century writers and other intellectuals. The record begins early in the nineteenth century when emancipation and the Romantic spirit led many to seek assimilation by renouncing their Jewish faith and becoming either Protestants or Catholics. The problem grew more complicated with the passing years. From Heine to Wassermann and Zweig it exhibits changing patterns of cultural development and social stress. The nazi dogma of German racial purity and the awakening of Jewish nationalism and Zionism introduced the contemporary phase. The book is an able contribution to cultural history and literary criticism and to the understanding of some political and humanitarian issues upon which decisions are yet to be made.

FAITH OF OUR FIGHTERS. *By Chaplain Ellwood C. Nance. Bethany Press, St. Louis, $2.00.*

As an all-round book on the chaplaincy in the army and navy, this is the best that has come to our attention. The author has had ample experience in both wars, as a soldier on the fighting front in the first (five medals and Purple Heart) and as a chaplain and an instructor in the school for chaplains at Harvard in the second. But in producing this book he is editor rather than author. He has assembled contributions from Protestant, Catholic and Jewish chaplains and from others both in the ranks and in the churches who are competent to discuss the place of religion in the armed services. An important section includes eight chapters which are "confessions of faith from camp and battlefield." Another gives reports of visits to the battlefronts by four religious leaders, among whom are Archbishop Spellman and Dr. W. B. Pugh. The final section discusses "faith on the home front" from the points of view of six writers. The closing word is by Vice-President Wallace. The book will be of real value (a) to all present or prospective chaplains, (b) to ministers and church leaders at home who want to know how to back up the chaplains in their work, and (c) to the home folks generally who are concerned to know what is being done in the name of religion for the men and women in camp and field and how they are responding to it.

Books Received

War, Peace and Nonresistance. By Guy Franklin Hershberger. Herald Press, Scottdale, Pa., $2.50. (To be reviewed.)

Edifying Discourses. By Soren Kierkegaard. Vol. II. Augsburg Pub. House, $1.50. (To be reviewed.)

Walkin' Preacher of the Ozarks. By Guy Howard. Harper, $2.50. (To be reviewed.)

Christ the Door to Victory. Compiled by Josephine A. Greathouse. American Baptist Pub. Society, 352 S. Spring St., Los Angeles, $1.00. A pocket-sized book of selected religious messages, designed to be especially suitable for service men by reason of its form and substance.

Between Heaven and Earth. By Franz Werfel. Philosophical Library, $3.00. (To be reviewed.)

Philadelphia Lawyer, An Autobiography. By George Wharton Pepper. Lippincott, $3.75. (To be reviewed.)

Preaching in a Revolutionary Age. By G. Bromley Oxnam. Abingdon-Cokesbury, $2.00. This volume contains Bishop Oxnam's Lyman Beecher lectures on preaching, delivered at Yale. It deserves more space than can be given to it here, but three factors guarantee its significance: a notable lectureship in which there have been few disappointments since its founding seventy-two years ago; an urgent and inescapable theme; and a lecturer not only expert in the art of preaching but deeply and wisely informed concerning the issues of this turbulent time.

Apaurak in Alaska, Social Pioneering among the Eskimos. By J. Walter Johnshoy. Dorrance, $3.00. "Apaurak" means "father of all." It was the name given by the Eskimos to T. L. Brevig, who was a missionary among them from 1894 to 1917. He went to Alaska before the gold rush and did every kind of missionary work. The book is an arrangement and translation of his own records, which were written in "a non-literary Norwegian interspersed with Norse dialect, Swedish and Eskimo." After his

Lutheran mission had been in operation eleven years, the Jesuits moved in and soon began to attack him for invading their territory! But this is a very small item in the whole story. It is, in the main, an account of one observer's view of Eskimo life through a long series of years. It gives a more favorable picture in some respects of that culture which is of peculiar interest to Americans than that presented by some of the more recent explorers. The editorial work is well done.

CORRESPONDENCE

Protestantism and the Election

EDITOR THE CHRISTIAN CENTURY:

SIR: The election has raised a problem for Protestants which needs to be aired even though the very mention of it is embarrassing. It is the relationship of the vast majority of Protestants in the north to the political movements which determine our national policy.

It is very clear that the support of Mr. Roosevelt has been strongest in those strata of the population among which Protestantism is weakest. His election depended upon the urban populations that are influenced by the Catholic Church, by the P.A.C. (also the city machines), but are not much influenced by the Protestant churches. The rural areas, the small towns and the suburbs are still the strongholds of Protestantism. The comfortable middle classes are the backbone of Republicanism and Protestantism in the north.

There were many issues in the campaign and there were doubtless good reasons why many Protestants opposed Mr. Roosevelt. I can see how mixed every political decision is. But what is unfortunate is that the political lines correspond so largely with class lines and that northern Protestantism is predominantly on one side.

A report of the committee on the state of the church appointed by the Federal Council of Churches said in 1936: "They [the leaders of the local Protestant churches] are likely to look, and very often do look, with hesitation and fear upon the struggle of the masses for better conditions of life. With this hesitation and fear they are not in a position to give the masses the moral leadership that should be available to them today within the fold of the Christian church."

Never do they feel this "hesitation and fear" more than during a national election. It is sometimes suggested that those who point out this situation are guilty of creating class-consciousness. But differences of interest between classes exist and awareness of them characterized the business community before it became common among the workers. There are these large-scale economic groups which in the past three elections have voted to a large extent as economic groups. As a result the people in our Protestant churches are lined up automatically in their political decisions against the poor, against the industrial workers. And one discovers very little searching of heart among them about this situation.

For years the Protestant churches have been committed to the objectives of the "Social Creed of the Churches." Many of those objectives have been written into legislation during the past 12 years and in the main the Protestant constituency in the north has politically opposed the movements responsible for that legislation. It would be enlightening if some opinion-sampling agency would discover how many Protestant votes in upstate New York went to Senator Wagner, who more than any other man has sponsored the legislation for which the churches have stood in principle. The last thing I have in mind is that Christians should vote as a bloc on either side; my concern is that they vote as citizens who have examined the extent to which it is their special temptation to be swept along by the dominant currents among the middle classes.

One of the effects of the situation I have described is that it has caused an unnatural silence on the part of a large section of the Protestant clergy. I have no figures here but it has been my observation that while the Protestant laity in the north are inclined to take the Republican side, the clergy are quite well divided. A large proportion of them, especially among the younger clergy, and far more than anyone would guess of the national leaders and thinkers among the Protestant churches, were for Roosevelt. Yet their silence on this subject, even as citizens outside the pulpit, gave the impression to the world that they too were on the side of the party that is strongest among the people of their churches. If they had expressed themselves the nation would have a very different conception of the meaning of Protestantism in its relation to politics and economics. When Dr. Poling made known his support of Roosevelt (one of the few cases that have come to my attention of such open support of the President by a distinguished preacher), an engagement he had made to speak before a Christian Endeavor meeting was canceled by the minister responsible for that meeting on the ground that Dr. Poling had brought the church into politics. Actually the Protestant churches are so strongly Republican that when their ministers pursue a policy of political neutrality they are indirectly giving support to that party. The constraint that is felt by many of the Protestant clergy in this matter has become stifling, especially in the case of the younger men. Here I am not advocating that they preach sermons in favor of either candidate or party. I object to any such use of the pulpit. All I am suggesting is that there has been an unnatural silence among the clergy outside the pulpit.

And then there is this issue of the church and politics. Someone should study carefully the way that issue is used. How far is it used as in itself a political argument against those who while in the church speak for the *other* side? At least there are flagrant examples of that use of it. I do not want to see the church in politics. That is the reason I am writing this letter. The real difficulty is that the Protestant church through its members and through the silence of its clergy is in politics in a one-sided way. If this were clearly the result of the effort of Protestants to apply the ethical principles of their faith to their political decisions, there would be no problem. The problem arises when we see on the one hand the correspondence between their political loyalties and those of the economic groups to which they belong, and on the other the contrast between the aims of those economic groups and the public teachings of the churches about social justice.

Union Theological Seminary, JOHN C. BENNETT.
New York, N. Y.

[See editorial, "Bourgeois Protestantism," on page 1438.]

Monsignor Ligutti Disagrees

EDITOR THE CHRISTIAN CENTURY:

SIR: The very cordial personal attitude of the editors of The Christian Century toward me and the work in which I am engaged prompts me to point out a few inexact statements found in your review by the special correspondent C. L. Venable.

"Synarchism came to Chicago in April 1943 when three Mexican 'students' visited here as the guests of the Roman Catholic archdiocese of Chicago," he says. It was four young gentlemen who came from Mexico. Señor Ephrain Pardo is left out. They were *not* guests of the archdiocese in any sense whatsoever nor can Archbishop Stritch be blamed for their presence in Chicago or for any of their activities. They paid their respects to him in a rather formal way and they departed.

"Their visit was sponsored by the Inter-American Catholic Institute, which is headed by Bishop Edwin V. O'Hare of Kansas City." The real name is Inter-American Institute and the bishop's name is O'Hara.

"The delegation was welcomed and shown about the city by Fr. J. de Prada, pastor of St. Francis of Assisi Catholic Church."

That is not true. Monsignor Morrison (no reactionary) of the cathedral showed them around.

"The 'students,' who were all over 30 years of age. . ." I met them personally both in Mexico and in the United States. Señor Pardo is still a medical student. Padilla and Trueba Olivares graduated from the law school last spring. These three were, in April 1943, under thirty years of age. Carriedo, in his early thirties, was an instructor in law.

I received all this information personally from Brito Foucher, the former rector of the University of Mexico.

"Padilla has since been arrested and indicted by the Mexican government for sedition and conspiracy." I saw a notice lately in Lombardo Toledano's paper complaining that Padilla was walking through the streets of Mexico City and that he had not been indicted. Who has the latest dope?

I do not know Father de Prada and I am not acquainted with his activities. If they are un-American or dangerous to the public welfare or to our nation, he should be investigated and our law enforcers should not be remiss in bringing him to justice. The FBI is not so dumb, or is it?

I happen to know the purposes back of the trip of this "trio"-quartet. Mexican Catholics, by and large, are not favorably inclined toward the United States and, like The Christian Century, they even suspect the Catholics in the United States of being Protestantized Yankees. If these young men could be shown the works of Catholicity in the United States, if they could witness the cordial relationship existing between most religious groups in the United States and the magnificent collaboration with the federal and state authorities, without union of church and state, perhaps these young people would change their attitude toward the United States.

As a matter of fact it did work. Señor Carriedo did write a series of articles which appeared in *Excelsior*. The other young men were able to tell their "hermanos" about the things they saw and the peopie they met. They were not here for any propaganda in behalf of Synarchism. They were here to be indoctrinated and not to indoctrinate us. I think the Inter-American Institute did quite well.

National Catholic Rural Life Conference, Des Moines, Iowa — L. G. Ligutti, Executive Secretary.

Dr. Venable Comments

Editor The Christian Century:

SIR: I am grateful to Monsignor Ligutti for pointing out certain errors in my article and correcting them. Both in my conversation with him following its publication and in this letter there has been the warmest kind of cordiality on both sides.

It will be understandable, I trust, that I should have been led to believe that a responsible agency of the Catholic Church would not send a visiting delegation into the territory of an archdiocese without assurance that they would be welcome guests of the archdiocese.

In the correction of the ages of these visitors, I fear that Monsignor Ligutti has lost sight of the status of these men as organizers and propaganda officers of the Synarchist movement. That surely is a more important point. So also his other examples. They refer to marginal points, leaving the main issue untouched.

Our fear of Synarchism, or any temporizing with it, arises from the Synarchist position, to quote *El Sinarquista:* "We Sinarchists understand the role of authority. . . . We know it to be derived from God, although barbarians may continue holding the opposite view."

My discussions with many Catholics since the publication of the article have drawn from one responsible Catholic layman the statement that Catholics do not seek a social order in which moral law is expressed by the church to the state but a social order in which moral law is expressed by the people to the state. Such a position, if it were expressed by a representative of the Catholic Church such as Monsignor Ligutti, would do two things. It would allay a lot of honest fears in the minds of millions of Protestants. It would leave no doubts in our minds as to where the archdiocese of Chicago, certainly as progressive as any in the world, stands on such things as that mentioned above which we honestly fear in Synarchism.

Wicker Park Lutheran Church, Chicago, Ill. — Charles Leslie Venable.

They Aid the Chaplains

Editor The Christian Century:

SIR: I have read with great interest the editorial, "Orphaned Chaplains." You have underscored an important point in insisting that Protestantism needs to speak on matters pertaining to the chaplaincy in a united voice. However, this is not primarily a problem of the chaplaincy. Rather, it is a problem which has its roots in the organizational structure of Protestantism. Whether or not denominations will grant an interdenominational agency the powers you recommend, is a question that I cannot answer. But your editorial should not assume that additional appropriations to any agency will remedy so deep-rooted a problem as the need of a united voice for Protestantism.

Undoubtedly there are chaplains who feel that they are orphans and that the churches have forgotten them, but when they make these statements it is necessary to understand what they mean. In writing to about 4,000 chaplains, and asking them specifically what additional service the Protestant churches should provide for them, there was only one request, for a new religious film.

In contrasting the support given to the General Commission and the Service Men's Christian League you state: "If this can be done for men in the ranks, why is not a similar united action taken to help and support the hard-pressed men who wear the cross on their uniform?" That is exactly what the S.M.C.L. is doing. Its primary purpose is to assist chaplains. It provides them with a program which enables them to do their job better.

In pointing out what Protestant, Catholic and Jewish agencies are doing for their chaplains, it should be kept in mind that the activities of the S.M.C.L. are not duplicated by any other religious group. Every month the league sends over 360,000 copies of the *Link* to chaplains at their request. The organizational program of the league enables a chaplain to form his men into units which serve him as the official board of a church serves its minister. The league and the General Commission on Army and Navy Chaplains are jointly sending every Protestant chaplain a copy of the new publication, the *Chaplain*. This journal, at least, should make a chaplain feel that he is not an orphan. It provides him with sermonic material and other helps so necessary to a minister away from an adequate library. The league has joined the Army and Navy Y.M.C.A. and the Salvation Army in creating a film service for chaplains. These services of the league and the General Commission are not duplicated as far as we known by any Catholic or Jewish group.

It is true, as you say, that the denominations have risen above their divisions in the Service Men's Christian League. Your statement, however, that "of the 25 denominations participating, 22 last year gave every cent of their share of the budget of approximately $175,000," is misleading. The budget of the league for the period ending April 30, 1944, was only $111,780. Of this amount only $66,916 was paid by the cooperating denominations. It is true that the budget for the present year ending next April amounts to $179,750, but of that budget the league expects to receive from the cooperating denominations only about one-half of the total amount.

I do not for a moment want to argue against any attempt to strengthen the General Commission or to secure additional funds for it. In this letter I am speaking only for myself and not on behalf of the league or any other organization. I have written because I feel that your editorial did not give the correct impression about the contribution of united Protestantism to our chaplains, nor did it get at the root of the failure of Protestantism to speak with a united voice.

Service Men's Christian League, Philadelphia, Pa. — Ivan M. Gould, General Secretary.

[All but three denominations gave every cent they were asked to give.—The Editors.]

Churches Approve World League

Federal Council Endorses Dumbarton Oaks in Principle but Opens Door for Modifying Amendments

(By Harold E. Fey)

PITTSBURGH, Nov. 30.—Qualified endorsement for the Dumbarton Oaks proposal for a permanent United Nations organization of peace was voted by the biennial meeting of the Federal Council of Churches of Christ in America which closed its three-day meeting here tonight. This official agency of 25 Protestant denominations with 140,000 local congregations and more than 25,000,000 members also voted to accept into membership the Russian Orthodox Church in America and rejected the application of the Universalist Church. Despite some opposition, it voted against the adoption of peacetime conscription now. It opposed the establishment of diplomatic relations with the Vatican and went on record for the extension of religious liberty throughout the world. It received from a commission of theologians a 20,000-word report on "The Relation of the Church to the War in the Light of the Christian Faith." It heard with approval reports on a variety of war services rendered by the churches working under its auspices, increased its budget by a cautious 10 per cent and listened briefly to predictions of vast changes in radio and particularly in religious broadcasting after the war.

Approve Security Plan

Describing the Dumbarton Oaks proposals as "a definite plan for the continuing collaboration of the United Nations and in due course other nations," the Federal Council declared that it "has long sought such a step and welcomes its occurrence." It admitted that "the organization has many of the characteristics of a military alliance of a few great powers" but held that "at least that military alliance is to be put into a setting which will permit public opinion to influence its evolution toward a more adequate general organization." Its statement expressed the belief that "the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one that will commend itself to the Christian conscience. As such, we believe it should receive the support of our people." The statement ended by declaring that no system of international security can succeed which is not based on the moral law. Therefore "a supreme responsibility rests with the church."

Dulles Favors Proposal

The vote on the proposal came after an address by John Foster Dulles, chairman of the Federal Council's Commission on a Just and Durable Peace and adviser on foreign affairs to Gov. Thomas E. Dewey in the recent electoral campaign. Mr. Dulles declared that "the force proposals of Dumbarton Oaks have been played up out of all relation to what the facts justify. In reality they are little more than scenery." He pointed out that the United Nations agreement "involves attaching to force so many strings that it cannot be an effective instrument of order." He held however that the agreement should be supported because its world court, its economic and social council and even its security council provide a common meeting ground on which universal moral judgments on national conduct can be formed. This address and Mr. Dulles' advocacy of the proposal when it was put to a vote overcame the objections which were voiced from the floor and it carried by a good majority.

Refer Issue to Cleveland

The council however did not permit the matter to rest there. Following the vote it was realized that the Commission on a Just and Durable Peace is scheduled to meet in Cleveland in January to discuss Dumbarton Oaks. Its freedom to form its own conclusions might be called in question in the light of the Pittsburgh action. So another resolution was brought before the council and voted. It called attention to the fact that the Cleveland meeting is to be held under the auspices of the representative Federal Council commission which is competent to speak for the churches on this matter. While it did not specify that the Pittsburgh action might be amended or its intent altered, it did leave the way open for a much more critical analysis of the Dumbarton Oaks proposal than Pittsburgh gave.

Universalists' Application Spurned

One of the first issues brought before the 270 official delegates was the question whether the Universalist Church and the Russian Orthodox Church in America should be admitted to membership in the Federal Council. Objections to the admission of the Universalist Church were immediately registered by representatives of the United Lutheran Church (itself only a consultative member of the council), the United Presbyterian Church and the Presbyterian Church, U.S. It was also said without contradiction that the Presbyterian Church, U.S.A., had taken action at its latest General Assembly which should be interpreted as opposition. The question of admission was then referred to the denominational delegations, it being necessary that two-thirds of these delegations approve applications for membership.

Eighteen denominations voted on the Russian Orthodox application, with only the United Presbyterians objecting. It was announced that this application would be approved. But only six denominations voted to admit the Universalists. They were the Congregational, the Disciples of Christ, the Friends, the Seventh Day Baptists, the African M.E. and the A.M.E. Zion. The Episcopal and Northern Baptist delegations questioned whether the Universalist application was properly presented and did not vote.

To avoid controversy, the executive committee of the Federal Council had voted

(Continued on page 1462)

Hierarchy Opens 'Loyalty Drive'

Combating of Protestant Influence Is Purpose of Campaign in Honor of Mexican Virgin of Guadalupe

(Correspondence from Mexico)

MEXICO, D. F., Nov. 11.—The Archbishop of Mexico, Msgr. Luis María Martínez, has put himself officially at the head of the bitter campaign against Protestantism launched by the Roman Catholic Church. In a pastoral letter dated Oct. 29 and read in all churches throughout the country, the archbishop urgently summons all Catholics to join in a modern crusade for the "defense of the faith." Recalling the ancient battle cry of the crusaders, "God wills it," Msgr. Martínez orders the mobilization of "everybody: men and women, adults and children, learned and ignorant, rich and poor," for the defense "against the attack from the Protestant error." He refers to "the intensive propaganda that is being carried throughout the republic by Protestant sects with a perfect organization and powerful economic resources," by which they try "to take away from the Mexicans their richest treasure, their Catholic faith brought to us four centuries ago by the most holy Virgin of Guadalupe."

* * *

Belief in Apparition Is Article of Faith

The archbishop points out as the real beginning of Roman Catholicism in Mexico the miraculous apparition of the Virgin to an Indian, said to have occurred a few years after the fall of the Aztec kingdom to the Spanish conquerors. For nearly four centuries, belief in the story of the apparition was optional for Catholics. As late as the first quarter of the last century, prominent priests even preached sermons against that belief. But about 1875, a vigorous movement to establish the story of the apparition as an article of faith began within the church. In spite of strong opposition from outstanding members of the hierarchy, it succeeded. Bishop Camacho of Tamaulipas, who led the opposition, was discharged and ordered to confine himself to his residence. Then Mexico's leading Catholic historian, García Icazbalceta, undertook an investigation of the story of the apparition at the request of the Archbishop of Mexico, Msgr. Labastida y Dávalos. In his private report of his findings, after confessing himself a "faithful worshiper of the Virgin," the historian said that historic proofs of the apparition were lacking and that the story was false.

* * *

Campaign Timed with 'Guadalupan Year'

Starting Dec. 12, anniversary of the apparition, a "Guadalupan Year" or jubilee has been proclaimed. The campaign against Protestantism is the backbone of this national revival. A special committee of

three prominent churchmen, one of them a Jesuit, has been appointed by Archbishop Martínez to assist him in the leadership of the campaign. The plan officially launched by the pastoral letter has the following points: (1) A revival of prayers to the Sacred Heart of Jesus, the Virgin and the archangel Michael, "whose mission it is to guide the faithful against the power of darkness." Stress is placed on prayers to the Virgin because "she alone has destroyed all the heresies of the world." Besides, "Since Mary is the mediator of all grace, all the gifts of heaven must pass through her heart and by her hands." (2) "A solid and constant affirmation of our Catholic faith," with attendance at private and public "exercises of faith." On the 12th of each month, starting with December, every Catholic is asked to pronounce a solemn oath "before the most holy Virgin of Guadalupe to remain loyal to the holy Catholic Church." (3) Intensification of religious instruction, "especially on the points attacked by Protestantism," by means of the study of the catechism, study circles, lectures, books, pamphlets and tracts. There may be some plans for action other than this purely spiritual revival. Experience in the past suggests that such revivals within the Catholic Church in Latin America are only the preface to direct action and open persecution.

* * *

Cárdenas Denies Giving Soldiers Testaments

Answering the charge made by *La Nación,* the Catholic weekly, that he had authorized the distribution of New Testaments to the army, Gen. Lázaro Cárdenas, ex-president of Mexico and now the secretary of national defense, stated in a press release on Oct. 27 that in accordance with the law, his department "has not authorized and shall not authorize in any case the distribution of books connected with religious propaganda of any creed."

* * *

Salvation Army Sponsors National Crusade

A congress of the National Evangelistic Crusade convened in this city Oct. 25-29 under the auspices of the Salvation Army. Capt. Alejandro Guzmán reported that the distribution of New Testaments throughout the country continues at great speed and announced that 500,000 more copies are on hand. About 100 delegates from crusade units working in the distribution attended, while prominent officers of the Salvation Army in the United States as well as other visitors were also present at the congress.

* * *

Evangelical Council Elects Quaker

The annual assembly of the National Evangelical Council took place in Ciudad Valles, San Luis Potosi, Nov. 9-11. Sr. Francisco E. Estrello, a Quaker, was elected president. Among the recommendations was one that the Christian literature program be increased, another that a daily "upper room" service be held in all the churches. Young people's camps and daily vacation Bible schools were also strongly endorsed. Invitation to join will be extended to six more Evangelical bodies.

G. Baez-Camargo.

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CONTENTS — *Winter, 1944-45*

The Coming Great Church — THEODORE O. WEDEL
New Testament and Changing Liberalism — CLINTON M. CHERRY
James Moffatt, 1870-1944 — ERNEST FINDLEY SCOTT
The Christian View of History — KARL LOWITH
Translating Hymns for Other Tongues — CARL F. PRICE
What Can We Learn from the Cults? — CHARLES S. BRADEN
Educating the New England — CECIL NORTHCUTT
Present Trend — TAYLOR E. MILLER
The Propaganda Problem of the Church — LOCKHART AMERMAN
Treasure in Earthen Vessels — MILLER BURROWS
The Church and Returning Veterans — CHESTER A. PENNINGTON
The Crux of Christian Ethics — ALBAN GREGORY WIDGERY
How to Read Thomas Mann — CLARENCE SEIDENSPINNER
Quest or Conquest? *A Review of the Quarter's Fiction* — RALPH W. SOCKMAN

BOOK REVIEWS: Gaius Glenn Atkins, James C. Baker, Bernard Iddings Bell, Andrew W. Blackwood, Alice Dixon Bond, John Sutherland Bonnell, W. Russell Bowie, Albert Hall Marion, George N. Mayhew, Paul S. Minear, Richard D. Pierce, Paul W. Quillian, Paul A. Reynolds, David E. Roberts, Samuel M. Segal, Roy L. Smith, Ralph Stoody, Henry N. Wieman.

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Service League Needs Support

Additional Funds Are Needed for Joint Group's Work in Support of Army and Navy Chaplains

(Correspondence from Philadelphia)

PHILADELPHIA, Nov. 29.—With 4,000 units, the Service Men's Christian League, which has headquarters here, has entered its third year. Film service to chaplains has met with gratifying success; it is now extended overseas. For their Sunday services, chaplains have ordered 200,000 posters. Both monthlies, the *Chaplain* and the *Link*, now have a circulation of 375,000 copies, and the *Link* reaches over 1,500,000 readers. As soon as peace comes in Europe, the league will provide 500,000 copies, for that waiting period before returning home will be exceedingly dangerous for morale. The number of denominations cooperating in the league has risen from 26 to 30. Yet evidently the churches have not sufficiently evaluated the strategic significance of this interdenominational enterprise of Protestantism, for their support is still inadequate. A laymen's committee has been organized for financial assistance. The league is hoping for $25,000 from civilians and expecting $10,000 more from chaplains. If the denominational and individual support had been commensurate with wartime demands, Ivan M. Gould, general secretary, could devote full attention to service men and chaplains and would not have to engage in financial solicitation.

* * *

Churches Plan to Meet New World Situation

Plans for V-E Day call for a day of rededication and not hilarity. Ministers have asked the mayor and governor to close all taverns and taprooms for 12 hours after announcement of German surrender. The mayor's committee has arranged for a religious, patriotic meeting three hours afterward at Independence Square. On the following Sunday Lord Halifax and Justice Owen J. Roberts will address another public meeting. The one-day conferences in the World Order Movement under the Presbyterian Board of Christian Education, for which the department of social education and action is responsible, have been signally successful. These training conferences from coast to coast will be followed in every Presbyterian church by a four-week study period, Jan. 14-Feb. 15. The Philadelphia conference opened with a luncheon for 300 men, followed by an afternoon panel on races and nations in Witherspoon hall and a mass meeting of 3,000 persons at the Academy of Music. Methodist pastors in the Philadelphia area have presented to their congregations the Crusade for Christ, the fivefold program of Methodism for this coming quadrennium.

* * *

Friends Told that Army May Make Pacifists

Harold Chance told the peace section of the American Friends Service Committee that many pacifists may be in the making in the army, so that local Friends' meetings should be prepared to help them. In his visitation of the Quaker yearly meetings, Chance reported, he has not found the depth of spiritual life necessary for today's opportunities. The trend is toward an ingrown community-church idea. Friends have lost the ability to enter new communities and summon people to lead distinctively Quaker lives. This spiritual condition is, he feels, closely related to their historic peace testimony. But their concern against peacetime conscription is mounting. Walter Sikes of Berea College, John Nolen of Grinnell College, Tucker Smith of the C.I.O. and Chester Graham of the Farmers' Union have been helping Ray Newton arouse American groups on this issue. Another problem that is concerning the Friends is C.P.S. dependency, now that the Friends' camps will be continued in 1945, for the need is growing larger than was anticipated. More than 40 per cent of those in Friends C.P.S. have a dependency problem, and 75 per cent in the camps are not Quakers but belong to other churches, which have not helped sufficiently.

* * *

And So Forth

At the invitation of the rector, G. C. Anderson, the Friends meeting attended a special William Penn tercentenary service at Trinity Episcopal Church, Swarthmore, Pa.

President Charles A. Anderson of Coe College, Iowa, has succeeded the late Thomas C. Peers, Jr., as manager of the department of history of the office of the General Assembly of the Presbyterian Church, U.S.A.

A $100 award has been offered by Pendle Hill for the best essay of 12,000 to 18,000 words on a C.P.S. problem, which will be published as a Pendle Hill pamphlet. The deadline is Jan. 31.

The Lutheran Service Center, with Claude E. Schick as service pastor, has observed its first anniversary.

Pennsylvania's mission to Christian teachers, held at Harrisburg, made plans for a state conference on evangelism to reach every community by the end of 1945.

The Presbyterian Ministers' Fund, according to President Alexander Mackie, has been able to carry on with insurance for chaplains without having to restrict their protection by a war clause, a service denied them by commercial firms. Insurance in force is at a new high; the net gain, greater than in any previous year.

The Christian University Association of America has chosen "Lynnewood Hall," the 33-acre Widener estate in suburban Elkins Park, as a site for its proposed Christian University. Edward H. Rian of Westminster Seminary is secretary.

CHARLES DANIEL BRODHEAD.

Women Become Chaplains' Assistants in Canada

The first women to serve as assistants to chaplains to the Canadian WAC are Wilma Thomas and Madeline Hawkins, who have entered the WAC officers' school at Ste. Anne de Bellevue. Both have been working as deaconesses. Miss Thomas was at one time girls' work secretary at the Y.W.C.A. in Saskatoon. These chaplains' assistants will work among the large number of women in uniform.

Beveridge Plan Given to Public

Outlook Is for Lengthy Arguments on Its Devices to Provide Complete Employment After War

(Correspondence from England)

LONDON, Nov. 6.—One thing is certain: whatever remains of orthodox financial doctrines in industrial England must be prepared for a shock when these proposals from Sir William Beveridge's plan for full employment, published this week, are considered: (1) turn the labor market from being chronically a buyer's market into being always a seller's market; (2) replace the unplanned market economy of the past by one in which social conscience rather than private interests becomes the driving force; (3) have a national manpower budget to insure that total outlay is sufficient to set up demand for the whole productive resources of the country; (4) let collective outlay secure good houses, food, fuel and other necessities at stable prices for all and a national health service without cost; (5) encourage and regulate private investment by a national investment board to renew and expand the country's mechanical equipment while stabilizing the process of doing so.

* * *

Immediate Acceptance Not Likely

It will not be surprising if there is a long and severe controversy before such a revolution is accomplished in Great Britain. Sir William has always insisted that his insurance plans and his plans for full employment are inseparable. In order to keep them so in the minds of the people, he published the plans for full employment at almost the same hour that his insurance plans were being considered along with the government's White Paper.

* * *

Assassination of Moyne Regrettable

The death of Lord Moyne shows how much explosive material is left exposed, especially in the Near East. Lord Moyne was a man of fine public spirit, willing to go where he was needed, willing even to serve as a secondary official in a department of which he had been head. The terrorists, really few in number, have done a hateful wrong not only to a statesman who had tried to serve the Jewish people, but to their long-suffering nation as well.

* * *

Design for New Commons Building Submitted

The committee which was commissioned to carry out the plans for the rebuilding of the House of Commons has submitted a design in late Gothic by Sir Giles Scott, builder of the Liverpool Cathedral. The proposed building will have the same dimensions as the old, but will be laid out in a more convenient manner; for example, seats will be available for all members. It had been expressly stated that the building was to be oblong in form, designed as a place for debate, not as a forum in which set speeches should be delivered one after

another. There will be better ventilation and acoustics, and more accommodation for the press.

* * *

Interfaith Forum Considers 'Why I am a Christian'

A series of public meetings on the theme, "Why I Am a Christian," has been held in Caxton Hall, with speakers representing the Catholic Church, the Church of England and the free churches. The purpose of the series was to discuss the opportunity and responsibility of Christian leadership in non-denominational and undenominational youth work. C. S. Lewis, for the Church of England, spoke of the reasons for his rejection of scientific agnosticism. Christians of today had been described to him, he said, as deluded folk huddled together on a narrowing beach before the rising tide of science; his own experience with them had been entirely opposite. For the Catholic community, Barbara Ward, who has become known and greatly respected through her work for the "Sword of the Spirit," as well as for her sweet reasonableness in her appearances on the "Brains Trust," spoke with characteristic directness of the loss of certainty in modern thinking. Hugh Martin, speaking for the free churches, gave the reasons for his taking his stand as a Christian.

* * *

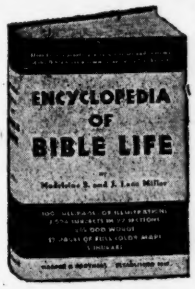
Former 'London Times' Editor Is Dead

Any editor of the *London Times* has always a responsible part in our political life, but much of his most important work must be anonymous. This was true of Geoffrey Dawson, who died in retirement at his Yorkshire home last week. An Oxford scholar of distinction, a civil servant, secretary to Joseph Chamberlain, soldier in the Boer War, editor of the Johannesburg *Star*, he was well prepared when he first became editor of the *Times* in 1912. He served until 1919, then from 1923 to 1941. He had a lifelong devotion to the British commonwealth, of which he knew all there was to be known. It was never in doubt that his churchmanship was no merely formal tradition; he did not preach in his paper, but it was impossible for anyone to read it without feeling that its treatment of the Christian religion was marked by reverence and a living faith. Two other deaths saddened England last week. One was that of Dr. Greville Macdonald, throat specialist and author of beautiful books for children. He was the son of George Macdonald, whose books delivered so many minds from the burden of a hard theology. Like his father, Dr. Macdonald delighted in preaching, and defended with a passionate earnestness victims of the white slave traffic and others who suffered from human cruelty. The other death was that of J. E. Southall, member of the Society of Friends, an artist and furniture designer who was among the few remaining to carry on the tradition of the pre-Raphaelites.

EDWARD SHILLITO.

Thomas Becomes Professor At Crozer Seminary

John W. Thomas, who has been secretary of the department of city work for the American Baptist Home Mission Society, has been appointed professor of practical theology at Crozer Theological Seminary, Chester, Pa.



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Pearl Buck Talks On New China

China's Need to Discover Own Solution Noted by President of East-West Association in Interview

(Correspondence from Chicago)

CHICAGO, Dec. 4.—Security must come first and social and political change later in the Orient after the war; China is more divided politically and more united socially than Americans comprehend; an immature America is regarded with grave apprehension in the East; Christian missions face a "dangerous opportunity" after the war. These were among the observations made by Pearl Buck in an interview with representatives of the press here last week. She came to Chicago last Wednesday to open a series of five winter lectures sponsored by the East and West Association, of which she is president. Given 25 years of reasonable relief from the threat of war, she believes, the Far East will bring its social and political questions to constructive solution. The social changes in process, she indicated, are much too vast for improvised settlement. China, with little to say about the peace, cannot hope for any material solutions of her problems at the peace table; not to let her find her own way to their solution would be fatal.

* * *

Sees Hope in Minor Parties

Instead of a simple political division between the communists and the Kuomintang, Mrs. Buck pointed out, China still has a number of semi-independent war lords and a federation of six minor parties. James Yen, leader of the popular education movement, belongs to the federation, which may well prove more significant than either of the two major parties. Such cooperation, she held, is definitely possible also with the communist leaders. Under the necessity of fighting a war with Japan in the midst of a half-completed revolution, Chiang Kai-shek has indubitably changed from a revolutionary to a reactionary. He made his deal with the bankers of Shanghai in an attempt at political unity toward which his every instinct as a military man impelled him, and because of his desperate fear of communism, in which he could see nothing but Russian intention to sever north China from the nation.

* * *

Chinese Find Us Immature

The Chinese are thrilled at the energy and enthusiasm of the American soldiers, Mrs. Buck reported, and at the same time shocked at their immaturity. "No one in China," she said, "is ever that young. Our treatment of the Japanese on the west coast and our confusion about war aims are, in Chinese eyes, further evidence of our immaturity. America's greatest and most appreciated help is coming from Donald Nelson. When Nelson told Chinese industrialists they must increase the output of their industries two or three times, they received his admonitions enthusiastically." When asked whether this means the industrialization of China through monopolies rather than through the development of cooperatives, she replied that China at the moment is too vast and her needs too great for either to interfere with the other.

* * *

Missionaries Should Work with Leaders

"The Chinese," Mrs. Buck said, "are not primarily a religious people, just as we are not. The great opportunity for Christian missions, therefore, is to send missionaries who can cooperate with Chinese leaders. This means the sending of a new type of missionary. A Christian strategy based on dogmatic divisions will not do. The Western practicality which has spent itself so largely in reducing Eastern mysticism to hard mechanical dogmas might equally well be directed to cooperative socio-religious endeavor. Then it would meet the Chinese mind on common ground."

* * *

Steelworkers' Officer Appeals to Clergy

"Let's end the name calling," John G. Ramsay, liaison representative of the United Steelworkers of America, told the Chicago union ministers' meeting last Monday. "Labor," he said, "is calling too many people fascists. Too many people are calling labor communist. This is driving people into parties in which they don't know what they are doing or where they are going." Labor and the church have a common social program, he said, as a comparison of the findings of the Delaware conference with the postwar plans of labor unions shows; only labor and the church cooperating can accomplish these things.

* * *

And So Forth

Eight United Lutheran ministers of the Chicago area, each of whom had served more than 25 years in his present pastorate, were honored by their fellow pastors at a dinner here last week. Four of them are serving churches which they founded. C. W. Knudten of St. Simon leads the list in a church which he founded 50 years ago.

On December 10 the University of Chicago choir and dancers will present their Christmas program, "A Mystery for Christmas," written by Howard A. McKinney of Rutgers University in the manner of the medieval mystery plays. Food, clothing and toys brought to the altar during the service will be given to the University of Chicago settlement.

Nine hundred 4-H club members from 46 states, and from Canada, Brazil, Chile, Colombia and China presented a pageant based on farm work at the Chicago Sunday Evening Club last Sunday.

CHARLES L. VENABLE.

Protestant Gifts Increase

Giving of Protestants in the United States and Canada for benevolences increased 21.7 per cent during the past year, and that for local congregational expenses 10.4. These facts are included in the 25th annual report made by the United Stewardship Council under the direction of Dr. Harry S. Myers of Hillsdale, Mich. Total giving was $441,868,327, the largest since 1931. This is the fourth consecutive year of gain.

Trade Leaders Ask Church Aid

South African Race Question Likely to be Raised When Representatives of Church and Business Meet

(Correspondence from South Africa)

LOVEDALE, Oct. 31.—An approach to churches through the Christian Council of South Africa is being made by a steadily growing group of industrialists and business men. In an endeavor to make the principles of the Christian faith operative in their own businesses, they ask for the cooperation of Christian leaders. It is probable that a conference of representatives of industry and of the churches will be called. When it is remembered that in South Africa industrial and economic problems are inextricably bound up with questions of race relationships, the significance of this proposal becomes clear. A conference of this nature would have to deal with such questions as the profit motive, stewardship, trade unionism, migratory labor, the color bar and malnutrition. Linked up with this revolutionary proposal is the demand for industrial chaplains appointed by the churches and backed by a strong industrial Christian fellowship. It is clear that the council leaders are likely to be faced by many demands of the utmost urgency as they meet to draft a plan of action for the coming campaign.

* * *

Christian Council Sponsors Joint Conferences

An outstanding example of interchurch effort is seen in a number of provincial conferences arranged earlier this month by the Christian Council of South Africa in five widely separated centers. While their success varied according to local conditions, in all a marked degree of interchurch and interracial cooperation was achieved. The discussions followed a period of intensive study by circles all over the country. Upon a doctrinal foundation, the principles of the Christian faith were fearlessly applied to conditions and problems in the home, in school, in business and industry and in social relationships. Findings and resolutions are being brought together with the object of evolving a plan of action for South African churches. This will be the subject of further discussion and of decision at a meeting of conference leaders with the executive of the council during November. A preliminary view of the findings now coming in from the conferences shows the deep concern felt by all Christian leaders at the deterioration in the quality of family life. Suggestions are made to insure that religion shall find its rightful place at the heart of education, and that it shall be the motivating force in the work of teachers. Far-reaching proposals have been made with respect to industry and to interclass, interracial and international relationships.

* * *

Native Is Consecrated By Archbishop

An event unique in the history of the Anglican communion and of African mis-

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sions was the consecration by Archbishop J. R. Darbyshire of an African, Samuel Charles Phillips, as assistant bishop of Lagos. The ceremony, attended by a crowd that filled the cathedral and overflowed into the streets of Lagos, occurred during the recent visit of the Archbishop of Cape Town to Nigeria.

* * *

Denominations Plan Joint Theological School

For some time negotiations have been proceeding between the authorities of Rhodes University College, Grahamstown, and representatives of the Anglican, Congregational, Methodist and Presbyterian churches respecting the endowment of a chair of divinity in connection with the college. The aim is to give joint theological training to candidates for ordination in the four churches, and to bring training in religious subjects to the ordinary lay student, in particular to those preparing for the teaching profession. The Anglicans, Methodists and Presbyterians have officially approved the scheme. The decision of the remaining church is awaited with the deepest interest.

* * *

Presbyterians Open Offices to Women

Among matters approved by the annual Presbyterian Assembly, held recently at Pietermaritzburg, Natal, was a proposition to open the offices of elder, manager, deacon and minister to such women as are clearly called to fill them. There is every prospect that the local presbyteries and churches will endorse this finding. It is worthy of record that one minister of pronounced liberal views refused to subscribe to the doctrine of sex equality because his own experience had convinced him that woman is superior to man.

* * *

Methodists Consider How To Serve Present Day

During the past year a commission appointed by the Methodist annual conference has been studying the responsibility of the church in the postwar years. It investigated the extent to which the spiritual, social and economic needs of the people of all races are being met by the existing methods and activities of the church. At this year's recent conference, held at Port Elizabeth, the results of the investigation were set forth in a document which frankly faced the fundamental wrongs of the country's social order and the shortcomings of the church in righting those wrongs. A plan of action was adopted which calls for teams of ministers and laymen to confront every section of the country with the demands of Christ and the challenge of the times.

E. W. Grant.

Church Aid to Rural Needy Is Studied

What rural churches can do to provide a more adequate economic base for marginal or underprivileged communities is being considered by a group of ministers in New York under the leadership of Irvin Kelley, pastor of the Barre Center Presbyterian Church. Discussions are to be carried on with some of the farm cooperative leaders.

Alabama Faces Poll Tax Issue

Champions of Present Law Threaten to Join Plea for Dry Referendum if Reformers Insist on Vote

(Correspondence from Alabama)

Birmingham, Nov. 24.—A few politicians and daily newspapers are planning a drive to repeal the poll tax at the next session of the legislature. Repeal can be accomplished only by voter ratification of a constitutional amendment submitted by the legislature. Those who prefer to keep the poll tax as it is are threatening to line up with the drys for a state-wide referendum on liquor if foes of the tax insist on such an amendment. Says the magazine *Alabama:* "This strategy would put the papers on the spot; for the big dailies spearheading the campaign for a vote of the people on poll tax abolition are the same newspapers which went all out in their editorials and news columns last year to block a vote of the people on the wet-dry issue." It is doubtful that the wet papers are strongly enough in favor of repeal of the poll tax to run the risk of having a liquor amendment thrown in their laps.

* * *

Governor Addresses Baptists

Last week Baptists of the state held their annual convention in this city. Governor Sparks, member of the church, was featured on the closing night. He told the delegates that in his opinion the church faces a great opportunity after the war. Missionaries, he declared, will be better able to carry on their work because American soldiers have carried the Christian faith to all parts of the globe; furthermore, the effects of the present war upon the faith of peoples everywhere will be greater perhaps than 2,000 years of missionary efforts. "The church will be a great factor at the peace table," he said, "in determining new national characteristics."

* * *

Alabama Democrats Are Not Happy

Although Roosevelt carried Alabama in the recent election, as was to be expected, all is not well with the Democratic party here. Rumblings, grumblings and bolting have been in evidence. Wallace Malone, Dothan banker, delivered a speech before his local Rotary club not long before the election on "Slavery in the South—Modern Style." He said this section will continue to be the victim of ingratitude and mistreatment so long as it submits to the one-party yoke. "The Democratic party has abandoned its principles [white supremacy, state's rights, local self-government and a low tariff]," he said, "so why are we tied to it hand and foot?" One of the Democratic electors, Sam M. Johnston of Mobile, handed in his resignation as a presidential elector with this comment: "I prefer that the south go down as the victim of a magnificent defeat rather than in a triumphant but grotesque procession composed of Communists Browder and Hillman, Negro leader White, Bosses Kelly of Chicago, Hague of New Jersey and Flynn of New York."

* * *

Methodists Hold Conferences

Bishop Costen J. Harrell, elected last summer and assigned to the Birmingham area of the Methodist Church, presided at the annual sessions of the Alabama and North Alabama conferences held recently. Plans were made to launch in this territory the "Crusade for Christ" inaugurated by the church's General Conference last spring. At both conferences, delegates heard Marion E. Lazenby, associate editor of the *Christian Advocate,* declare that the magazine has the largest circulation of any church paper in the United States.

* * *

And So Forth

Speaking at the annual convention of the Alabama Kiwanis club, S. V. Sandford, chancellor of the University of Georgia system, declared that democracy's greatest enemy is not Hitler, Tojo, John L. Lewis or Sewell Avery, but teachers who are not giving our youth the right kind of instruction. Condemning pacifistic teaching, he said, "Never again should we be lulled to sleep by pacifists and soothsayers."

The crippled children's clinic of this city received $130,000 from a football game played here yesterday between two high school teams.

The Baptists of Alabama, seeking to raise $500,000 and pay all debts on their institutions, have achieved one-fifth of their goal.

Despite the fact that Roman Catholic leaders urge Catholic parents to send their children to the schools of the church, a recent survey shows that over 1,100 Catholic children are in the public schools of this city, almost 500 of these in the high schools.

Acton E. Middlebrooks.

Sunday Schools Decline

Shifting of Capital's Population Is Probable Reason for Reduction

Washington, D. C., Nov. 27.—Although this city has gained several hundred thousand in population in the past ten years, its Sunday schools have lost 10,000 pupils. This fact was brought out in a report by Philip Widenhouse, chairman of the local church federation's department of survey and church planning, at the recent mission to Christian teachers sponsored here by the local group in cooperation with the Federal Council of Churches. Among the factors that may help to explain the situation are the scarcity of children in a city with so many young unmarried adults, the rapid turnover in population and the six-day week which causes many people to use Sunday morning for extra sleep and relaxation.

* * *

Union Services Are Held

The Sunday afternoon services at Washington Cathedral, formerly addressed during the fall and winter months by nationally known out-of-town speakers, are this year in charge of local pastors. The services are planned to provide a sense of unity among Christians during these days of

crisis. Another series of services which has attracted wide interest is that arranged by the local church federation's committee on a just and durable peace upon the theme, "The Church and America Face Tomorrow's World." These meetings are being held at First Congregational Church. Since few government workers were given the Thanksgiving holiday, many churches held their services Wednesday night, Nov. 22. The Southeastern, Chevy Chase, Mount Pleasant and downtown sections of the city had union services.

EDWARD H. PRUDEN.

Catholics, Protestants Lend Each Other Buildings

When the Evangelical church building in Klagenfurt, Germany, was recently destroyed during an air raid, the Roman Catholic bishop of the region at once put his church at the disposal of the congregation for their worship services. And when a Roman Catholic church was destroyed in Vienna, an Evangelical church there made its building available to the Catholic worshipers, according to information from the International Christian Press and Information Service in Geneva.

Baptists, Evangelicals in Russia Join Forces

A united association of Evangelical Christians and Baptists has been formed in the U.S.S.R., according to the information bulletin of the Soviet embassy in Washington. The action was taken at a recent conference attended by delegates from Moscow, Leningrad, the Caucasus, Siberia, the Ukraine, Byelorussia, the Volga valley, the Crimea and Kazakhstan.

Charge Passport Favoritism Exists

State Department Statement Answers Claim by Religious Committee that Government Is Discriminating

(Correspondence from New York)

NEW YORK, DEC. 2.—In a pamphlet issued last week, the joint committee on religious liberty of the Federal Council of Churches and the Foreign Missions Conference maintains that "the interests of all people are directly or indirectly involved in religious liberty," and outlines four broad areas of concern—personal rights, world order, Christian missions and American life. They state specifically, and cite proofs, that "accredited Protestant missionary organizations in this country at times find it much more difficult than Roman Catholics to secure the needed governmental sanction for the travel of their workers," especially in South America and Portuguese colonial areas. There has now been released to the press a statement from Acting Secretary of State Edward R. Stettinius, Jr., to Willard Johnson of the National Conference of Christians and Jews, which claims that passports are issued to missionaries "without prejudice for or against any religious sect or denomination." From February to April, Stettinius said, 76 passports were issued to Protestant and 20 to Catholic missionaries going to the West Indies and Central and South America. He denied that any discrimination has been practiced.

* * *

Oppose Social Security For Church Workers

The annual Church Pensions Conference representing the pension funds of 21 denominations and of the Y.M. and Y.W.C.A., held here this week, reports that benefits of $14,369,200 were paid to 42,707 persons by these boards during the year. Discussion centered around the inclusion of church employees in governmental old age pension plans; it was urged that churches provide old age security for employees from church funds rather than have government levies. Thomas J. Watts, executive secretary of the Relief and Annuity Board of the Southern Baptist Convention, said it was really the government's intention to tax the churches. "Those in control of the government," he said, "do not care a thing about our principle of separation of church and state. Our people have got to protest this sort of intrusion into the affairs of our churches if we are to have freedom for our religion." George A. Huggins of the conference's committee on social security called it an "excise tax" and further declared, "It comes down to a question of whether you want the government to issue churches a license to do business."

* * *

Brooklyn to Have New Religious Center

In cooperation with the Church of the Neighbor (Swedenborgian) the Brooklyn church and missions federation will move its headquarters some time in the spring to the Brooklyn Civic Center development at

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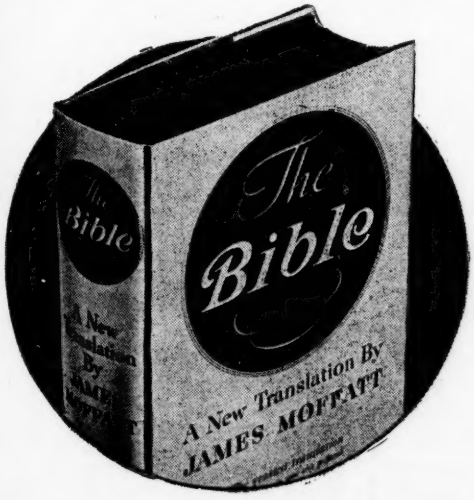

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the approach to Brooklyn bridge, known as S. Parkes Cadman Plaza. The federation is thus the first organization in the borough to secure definitely a location in this new center of Brooklyn life. It will be developed as a center of Protestant activities as a memorial to the late S. Parkes Cadman, who at the time of his death was vice-president of the federation and one of its strongest and most loyal supporters. The property involved includes the two office buildings and the rooms of the Church of the Neighbor. Other organizations which will participate in the enterprise are the Brooklyn Bible Society, the Brooklyn council of church women, and the Christian education and social service departments of the federation. The Bible society will open on the ground floor a Bible and religious book store. It is expected that ultimately many other Brooklyn agencies, both denominational and interdenominational, will locate their offices in the building. The book store will serve too as a denominational literature center.

* * *

Sumner Welles Given Award

The third anniversary of the founding of Freedom House was marked Wednesday evening at a dinner in the Commodore hotel. The Freedom award "for past services to the cause of peace" was given to Sumner Welles, former undersecretary of state. Plans also were announced for the Willkie memorial, a "one world" center that will house organizations whose causes Wendell Willkie espoused, the first of these being the National Association for the Advancement of Colored People. Mr. Welles, in accepting the award, warned against the use of force and power as a guiding principle of our foreign policy, saying that this was "the kind of cancer" in international relations from which the world has suffered for more than 75 years at the hands of the German government. Senator Joseph H. Ball of Minnesota, the principal speaker, maintained that the concept of democracy, both in the international field and here at home, is the "fuller achievement of equal rights, freedoms and opportunities for all individuals." He drew a clear distinction between political freedom and economic freedom.

* * *

Negro College Fund Nears Million

The 27 Negro colleges which combined to secure $1,500,000 for the advancement of higher education have to date raised $901,812. The report made by Walter Hoving, president of the fund, states that 71,000 persons contributed. The breakdown of these figures indicates that corporations gave $228,831 and foundations $113,055. Negroes themselves contributed upward of $100,000, of which $35,948 came from Negro service men, most of them overseas. They generally receive their pay in the lower brackets.

J. Henry Carpenter.

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Humanist Book Causes Dispute

Catholic Bishop Scores the Adoption of Text by Schools of the Dominion—New Emphasis on Drama

(Correspondence from New Zealand)

Timaru, Oct. 2.—A storm of controversy has swept through the dominion since Roman Catholic Bishop Liston in a sermon fiercely denounced a textbook which has been recommended for use in post-primary schools by the education department. The book is *Man and His World* by Mainwaring. Dr. Liston, describing it as "an anti-Christian work," protested to the prime minister against its use in the schools of the dominion, and drew the attention of parents to "the poisonous effects the reading of it would have on the Christian beliefs of their children." The outline given of Christ's teaching is, he claimed, a travesty, and the account of his trial, condemnation and death is ludicrous. "Briefly, Christ and the Christian church are dismissed with contempt."

* * *

Book Is Defended By Teachers

The report of this sermon appeared in all newspapers. It called forth a spirited defense of the book by the secondary school teachers' association which demanded that the minister of education should refuse to withdraw it from the list of approved textbooks. Educationalists and ecclesiastical leaders joined in the fray. The largest presbytery in the dominion approved of a finding which in the main agreed with the bishop's view, while an editorial in the Presbyterian *Outlook* expressed the opinion that although there were serious omissions in the book, it was fair and accurate as far as it went. The education department has so far lain low and said nothing, and it seems likely that the storm will blow over without having affected the position of the book. It is undeniably written from a humanistic viewpoint, but what else can one expect to find in a textbook used in an avowedly secular educational system?

* * *

Religious Drama Inspires New Interest

The formation of the Religious Drama Society in Wellington is an indication of a rising tide of interest in this form of expression of Christian faith. The society, which has a large and enthusiastic membership, recently produced successfully Drinkwater's "A Man's House." Last month there was held in Wellington a "Christian Order Week" on the lines of the Religion and Life weeks which have been conducted in many English cities. The most striking success of the week was the production of a modern morality play, "Youth Wants to Know," which was written and produced by members of the Religious Drama Society. The town hall was packed to capacity for its performance, the large audience including the governor general and the prime minister. The play made a deep impression and was followed

by an address which sought to drive home its message. During the year there has also been broadcast from the leading radio stations the famous series of plays, "The Man Born To Be King," by Dorothy Sayers. These too have aroused great interest.

* * *

Government Will Provide Veterans' Scholarships

As in most other countries, the problem of providing for the rehabilitation of men and women discharged from the armed services is absorbing a great deal of attention in New Zealand. Of special interest are the educational benefits offered by the government. These provide for university bursaries, free education department correspondence tuition, post-graduate bursaries of £250 annually for three years with the possibility of extension, and grants for books and instruments. The government has appealed to soldiers to go on with their education when they return and is prepared to give them generous assistance. Presumably this assistance will be available for theological students in both their arts and theology courses. All the churches are seriously handicapped at present because of shortage of clergy and lack of sufficient numbers of students preparing for the ministry. Efforts to win recruits, however, are meeting with considerable success, and there are reports from chaplains of men in the forces who have offered themselves for acceptance as theological students.

* * *

Chaplains at Battlefront Discuss Future Church

A group of Presbyterian chaplains serving with the New Zealand forces in Italy recently held a conference in Rome and discussed the problem of rehabilitation as it affects the churches. They forwarded a list of suggestions to the church at home which include recommendations that there be more simple, practical and positive teaching of the fundamentals of our Christian faith; active support of the ecumenical movement in a practical way; cultivation of a deeper fellowship, in individual churches, and to this end the formation of men's fellowships or clubs; care of wives and sweethearts now; more frequent observance of Holy Communion, since many men on active service have come to value weekly communion services; training for Christian citizenship in the forefront of youth work; establishment of churches in new housing areas where many of the returned men will settle; and a form of reception into communicant membership of the church such that men will feel they are joining a church which demands the highest and best of them.

* * *

New Zealand Observes Communion Sunday

Yesterday, World Communion Sunday, was widely observed by the churches in New Zealand. This collect was written for use in all the Anglican dioceses, and other communions also availed themselves of it: "O God, whose blessed son ordained this wonderful sacrament to be a sign and seal of our Christian unity: Grant, we beseech Thee, that as Thy children the world over partake today of the sacred memorials of his body and blood, there may be kindled in their hearts such a burning desire for closer union and fellowship, that the world may know that we are indeed one in him who died and rose again for us, our Lord and Savior Jesus Christ. Amen."

MALCOLM W. WILSON.

Nisei Ministers Serve Caucasians

Three young nisei clergymen, after varying periods spent in relocation centers, are now serving Iowa congregations. Lester Suzuki is assistant to the director of the Friends hostel in Des Moines, and is seeking a suitable congregation of his own in a small community. Jackson Takayanagi, studying at Drake University, is part-time pastor at Granger, a small coal-mining town. Hideo Aoki, who graduated from Penn College this spring, is assistant pastor of the First Free Methodist Church in Des Moines. All have been heartily welcomed in the groups they are serving, and are finding satisfaction in their work.

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Anger at Revelations of Gambling Law Violations Suggests Political Tie-up with Underworld

(Correspondence from British Columbia)

VICTORIA, Nov. 29.—A simple excursion of investigation by your correspondent into the night scenes of this capital city has recently been the subject of much comment in the press throughout the country. His description, in a series of sermons, of what he saw was elaborated into alleged "charges." What he saw included gambling in resorts open to the public in a manner contrary to the criminal code of Canada. Bootlegging, prostitution and charity raffles of doubtful sponsorship were also discussed in the sermons. Immediately those concerned arose in angry denunciation of the sermons as impugning the city's fair name, and the investigator received threats by night and day. Similar threats were made to the dean of Christ Church Cathedral, who had announced his support of the sermons. Officials joined in the chorus, and the two ministers were summoned to appear before the police commissioner, with the press invited. It soon became evident that others than the ministers were the ones "on the spot." This grows clearer as city elections approach. There are deeper disorders which cannot be referred to as yet. Other ministers of the city announced their support of the two immediately involved, and provincial authorities are sympathetic within the measure of constitutional limitation.

* * *

Anglicans Concerned About Chaplaincy

At a recent meeting of the synod of British Columbia, Bishop Sexton of the diocese of Columbia (Vancouver Island) presented the following resolution: "Be it resolved that this provincial synod urges that positive action be taken through the proper authorities to insure that should a permanent chaplaincy be maintained after the war, it can be arranged in the three departments, Anglican, Roman Catholic and Protestant; or that in some other way the rights of all Anglican members of the forces to receive the ministrations of their own church, at the hands of the Anglican chaplains, be carefully safeguarded." The resolution was passed unanimously. Its tenor remains a mystery to the churchmen of other communions within a territory where so many of the Anglican clergy are so heartily in accord with all efforts toward a closer unity of the fellowship of Christians, and at a time when the scandal of disunity is more and more apparent and when world outlooks favor and promote ecumenicity.

* * *

British Chaplain Visits Canada

Blithe apostle of oneness is Brian Green, minister of London, England, and a chaplain of the forces. He is now visiting Canadian cities and addressing groups of churchmen of all denominations. He also speaks to schools and universities, giving descriptions of the things London has had to endure since the beginning of war. He brings an exuberant evangel pulsating with a thoughtful, joyous faith and Christian experience, wedded to the learning of the schools, which inspires all who hear.

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Conscription Issue Stirs Western Canada

The hoarse bay of the mob is heard here as elsewhere in Canada as it demands conscription of men for overseas service. Up to now, army service (as distinct from air and navy) has offered the alternative of service anywhere or service in Canada. The issues are by this time well known to readers of The Christian Century. There is a persistent tendency on the part of those who are not charged with responsibility to dictate "what is to be done with Quebec." Such insistence does not alter the deep-seated antagonism of Quebec to what it deems to be English imperialism; and at the moment it seems also impotent to move Mackenzie King from his vocation as the successor to Sir Wilfrid Laurier, apostle of a united Canada.

* * *

Schools Look Forward To Postwar Service

There are prospects in Canada of more and more statesmanlike plans for postwar education; these include specific proposals for enlarged technical facilities for those preparing for the trades and a resolution on the part of teachers and some statesmen that teaching shall be delivered from its pittance scale of salaries. More than half of those now in the Canadian forces have high school, university or technical training; in World War I, only 16 per cent had such training. It is hoped, therefore, that self-adjustment will be more readily assumed after the forthcoming peace.

HUGH MCLEOD.

COUNCIL APPROVES PLAN

(Continued from page 1452)

last month against a decision now for peacetime conscription. But the issue came before the biennial meeting when the Rochester federation of churches presented a resolution describing military conscription "as the fairest as well as the most effective way of securing the unity and power necessary to deal with the present emergency" and asking for "careful study" before the government acts on the issue. Among those who spoke against the Rochester resolution was Methodist Bishop G. Bromley Oxnam, who had just been elected president of the Federal Council of Churches for the succeeding biennium. The vote to sustain the action of the executive committee and of the several denominations which have expressed opposition to Congress' acting for a permanent system of military conscription carried by a large majority. Friends and Brethren representatives asked to be recorded as opposed on principle to all conscription.

Prof. Robert L. Calhoun of Yale University presented the theologians' report on "The Relation of the Church to the War in the Light of Christian Faith."

The meeting vigorously opposed the establishment of diplomatic relations between the United States and the Vatican. Another resolution urged the denominations to act soon on the proposed merger of

interchurch agencies into the "National Council of the Churches of Christ." Only three have approved it so far. In the adoption of the budget it was noted that the General Commission on Army and Navy Chaplains is to receive twice as large a budget as it has had, although the general increase in the Federal Council budget was only about 10 per cent. The council's department of evangelism came in for especial commendation. The war services of the churches through the council were generally expanded. The chief new development was the opening of a Washington office of the council.

The only address which expressed much dissatisfaction with the current development of Protestant cooperation was made by Mark A. Dawber, secretary of the Home Missions Council, who held that Protestant cooperation is more inadequate, in proportion to the magnitude of the problems it faces, than it has been. Some 250 delegates were guests at a free dinner whose donor was not named but whose speakers, Harrison B. Summers of the Blue Network and Max Jordan of N.B.C., discussed the great changes which are imminent in broadcasting when "F-M" stations spring up after the war. President Benjamin E. Mays of Morehouse College, Atlanta, Ga., was elected vice-president of the council.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

In the Meantime, Darling (MGM) *Comedy.* Woes of millionaire bride who endures rigors of life in small hotel near soldier husband's post. Still another in list of films extolling war brides, *woefully trite* in use of timeworn situations, type-bound characterizations. M, Y

Kismet (MGM) *Melodrama,* Technicolored romance in "old Bagdad," with beggars, the grand vizier, fabulous palaces, harems, a caliph in disguise. Hollywood actors pretending to be adventurers, performing with tongue in cheek. A *gaudy, insincere trifle.* M, Y

Postwar Farms (The March of Time) *Documentary* looks at desire for security in land, lack of chance for new ventures, encroachment of industrialization, cooperative projects, need for rehabilitation, some means of achieving it (including Callaway farms in Georgia). *A concise and effective presentation.* M, Y, C

The Rainbow (Soviet film, titles and narration in English) *Melodrama.* German barbarism in occupied town, based on "Stalin prize novel." Advertised as showing Russian attitude toward future treatment of Germans. Primitive propaganda film, with Germans who shoot little babies, torture expectant mothers, old people, children mainly for fun of it. *Brutality on comic-strip level.* M

Shadows in the Night (Col.) *Melodrama.* The "crime doctor" stumbles onto assorted bodies during week-end visit. Cheaply and carelessly done, as if this were first effort for everyone concerned. *Dull.*

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, An American Romance, Going My Way, Home in Indiana, Madame Curie, Mr. Winkle Goes to War, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Wilson, Wing and a Prayer.
For Mature Audience: Attack!, The Battle of the Marianas, Destination Tokyo, Double Indemnity, Dragon Seed, Gaslight, Jeannie, None but the Lonely Heart, 1812, Since You Went Away, The Seventh Cross, The Song of Bernadette, Summer Storm, Two Girls and a Sailor, Voice in the Wind.

12-13-44

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The books listed below offer a wide variety and they will all make gifts that will last.

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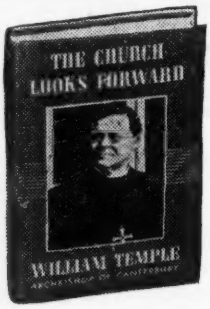

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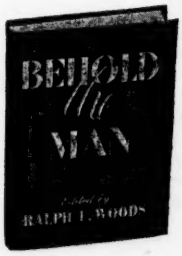

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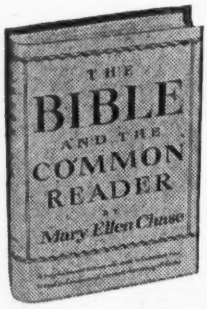

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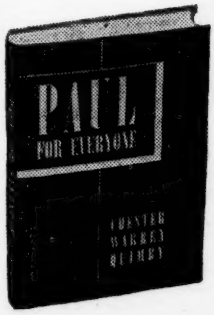

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